he LUTHERAN

BELL RINGERS

Milwaukee church has unusual choir

PACIFIC LUTHERAN
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AUGUST 12, 1

The Terrific Teens

JUVENILE DELINQUENTS? Terrible teens? Around here we have found them to be juvenile diligents and terrific teens!

Our mission parish was composed of young families with little previous church experience. We had a ready-made Sunday school but few teachers.

A CHURCH NURSERY was a must, although it had to be held out of doors. Who would take charge of it on Sunday morning? The willing teen-agers took over, with one mother always on call. Next the teens were eagerly asking, "Can't we teach?" As a result, a teacher training class was set up for those of high school age. If they completed the course faithfully, they could assist or teach in the second Sunday school. Some of our best teachers have come from this group.

Then came the need for a third chur service—but there was no third choir. Ag the high-school-age folk took over as ch organist, acolyte, ushers. They even hel the sexton clean up after the service. Th were on deck as evangelism visitors, enjoyi it so much that they now hold their o youth evangelism program twice a year. Christmas they adopted a Mexican family four barefoot kiddies and a widowed moth They clothed them, fixed toys, cleaned home, hung curtains, and even cooked Christmas dinner.

WE'RE ESPECIALLY lucky, but almost ev congregation has some of these terrific tee Their power and energy can strengthen church's program.

—BETTY SCHOT

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● WHERE ARE the people from outer space? asks Roy W. Johnson in the first of two articles on space research (*page 12*). And the director of the agency supervising U.S. government space projects says that the fact we haven't been visited by any of them does not prove that they don't exist. Recent scientific discoveries give a good explanation why they haven't come yet. But beyond the speculation as to "where they are" and when we'll be able to get to the moon, this article represents a remarkable attempt of explaining how man's rapidly growing knowledge of the universe can be brought into harmony with Christian faith.

● GERMAN PROTESTANTS have built almost as many churches between 1948 and 1958 as they did between Luther's time and World War II. They had no choice, because so many churches were destroyed in air raids. What has been put in place of the former Romanesque and Gothic buildings is a remarkable collection of architectural experiments. Some are more futuristic than contemporary. Germans themselves are not always sure that what they got is what they want. Our picture story (*pages 16-21*) shows a few examples of radically new styles.

● EDGAR BROWN completes this week his three-part story about "Pastor Middlecourse" and his problem regarding the sanctuary lamp (see "Worship Notebook"). Dr. Brown thinks that "a lot of people, including me" get excited about matters which aren't very important.

● BELLS usually ring from the church tower, although many church organs have chimes. In some churches there's now a new use made of bells—a handbell choir. Our cover shows a choir at the Church of the Epiphany, Milwaukee, directed by Robert Legler, choirmaster-organist. Bells were imported from England, first used at dedication service in May.

THE CHURCH IN THE NEWS

Russians to view WCC meeting

Christian churches in Russia and its satellite lands were expected to be well represented at the meeting of the Central Committee of the World Council of Churches on the Island of Rhodes, Greece, this month. Russian Orthodox churches, which are not members of the council, were scheduled to send observers to the meeting for the first time.

As a preliminary step to possible "closer relations" with the World Council, two Russian Orthodox churchmen last month completed a three-week visit to the council's headquarters at Geneva. Studying the council program were Archpriest Vitaly M. Borovoy of the Leningrad Theological Seminary and Victor Alexeev, a lay member of the Moscow Patriarchate's foreign relations office. General Secretary W. A. Visser 't Hooft and Eastern Orthodox Archimandrite Timiades were their hosts. (*See photo*)

First contact between the Russians and the council came just one year ago at Utrecht, Holland, when Dr. Franklin Clark Fry, who is chairman of the Central Committee of the council, discussed closer cooperation between Christians across the political Iron Curtain with Metropolitan Nikolai, second-ranking Russian Orthodox prelate. The meeting at Utrecht followed an exchange of v its between Russian churchmen and th from America and England.

Three Hungarian churchmen a nounced their intention to attend t meeting at Rhodes, among them Bish Zoltan Kaldy of the Lutheran Churc who occupies the place of "retire Bishop Lajos Ordass. Bishop Kaldy w substitute for Senior Bishop Lajos Ve who is ill.

Orthodox tradition to be aired

During its meeting Aug. 19-27 t Central Committee will devote two s sions to lectures and discussions on "T Significance of the Eastern and Weste Traditions within Christendom." A lar attendance of observers from Orthod churches is likely at the meeting, the fi to be held in strongly-Orthodox territo The lectures have special importance view of the recent call by Pope Jo XXIII for an "ecumenical conferenc which might have as one of its go closer ties between the Roman Catho and the Eastern Orthodox churches.

Business sessions will deal w strengthening of refugee work, plans f the 1961 General Assembly to be h in Ceylon, and a review of the basis f membership in the council. Pres standard of acceptance of "Jesus Chr as Lord and Savior" has been term "not altogether satisfactory theolo cally." Reports will also be heard religious liberty and on the situation the churches in areas of rapid soc change.

Dr. Fry on Near East visit

Presiding over the nine-day meeti of the 90-member Central Committ will be Dr. Fry. The United Luther president, who also heads the Luther World Federation, left New York

RUSSIAN CHURCHMEN VISIT WORLD COUNCIL OFFICES AT GENEVA
rchpriest Borovoy, Secretary Visser 't Hooft, Mr. Alexeev, Archimandrite Timiades.

ıg. 3 on a two-month trip that will ke him to most of the countries in the stern Mediterranean area. He was ac-mpanied by Mrs. Fry.

Surveys of World Council and LWF tivities in the Near East will occupy e ULC leader during the trip. He will it Austria, Greece, Turkey, Syria, banon, Jordan, Israel and Egypt, re-rning to the U.S. from Rome on pt. 30.

esponsible unions praised

Labor and management must "con-ler and respect the rights of the vast ajority of our people" who do not take rt in collective bargaining, the Labor nday message of the National Council Churches urges. The message was is-ed by the council's Department of the urch and Economic Life for reading churches on Sept. 6.

Stressing the importance of collec-e bargaining and a "free labor move-nt," the message commends both or and management for "responsible action" in maintaining it. It urges churches to "promote an appreciation" of the "legitimate and necessary role of organized labor in our free society." Churches are also "concerned about malpractices and corruption by some leaders of labor" and sometimes by management as well, the message continues.

Earlier, Dr. Edwin T. Dahlberg, National Council president, sent messages to labor and management leaders in the steel industry's bargaining talks. He called for a steel strike settlement that would safeguard the "desire of both labor and management for equity and economic justice" and that would "also protect the rightful interests of the general public."

In the Indiana steel-producing area, the Lake County Council of Churches Pastors' Conference condemned the strike as the result of "selfish concerns of both labor and management." It chided the "selfish, morose, petulant and irresponsible attitude of both parties in this dispute."

Union predicted in Japan

For 67 years mission activity has been conducted in Japan by the United Lutheran Church or its predecessor bodies. Its outgrowth has been the Japan Evangelical Lutheran Church, whose 9,162 members make it the largest Lutheran group in the Asian land. Since 1927 the JELC has been functioning as a self-governing church.

Thirteen other small Lutheran groups now exist in Japan, most of them started since World War II as the result of increased western interest in the country. Prospects for the merger of eleven of these groups "within two years" are "very bright," Associate Director Sigur Aske told the Commission on World Mission of the Lutheran World Federation at its meeting in Denmark this month. Small Japan missions supported by the Lutheran Church — Missouri Synod, the Lutheran Brethren and the Wisconsin Synod are not participating in the union movement.

The proposed united church would take the name of the Japan Evangelical Lutheran Church, which would make up about 80 per cent of its membership, he said. Dr. Chitose Kishi of Tokyo, recently re-elected as president of the JELC, is chairman of the committee now drawing up a constitution. The merger would strengthen the Lutheran witness in Japan, now confused by the variety of Lutheran mission groups, the LWF commission was told. Prospects for early merger were called "very bright."

Seventeen new fields entered

Lutheran missionaries from churches affiliated with the LWF have started work in seventeen new lands during the past decade, Director Arne Sovik reported to the commission. "The number of overseas staff of all-Lutheran a largely-Lutheran mission-sending age cies has risen from about 2,500 in 19 to about 3,800 in 1958, a 50 per ce increase," he said.

The past decade has seen Luther missionaries cut off from their fields labor in two countries—China in 19 and Iraq in 1958, Dr. Sovik continue

Most European and American missi agencies have added to personnel a budgets to account for the increase, D Sovik said. Lutherans in one Asi country—India—last year began co tributing to foreign missions, sendi "both a man and some funds for ne work begun in Tanganyika . . . besid carrying on an expanded program in unreached area of India."

Chief mission problems are "the ra to meet new conditions we face becau of rapidly changing societies" in As and Africa and the "complete isolatio of many an Asian and African chur "from the society in which it lives," t mission leader added.

Second seminary for Hong Kong

Flow of refugees from Red Chi into the British Crown Colony of Ho Kong had offered unusual mission o portunities and problems. LWF's rel center, largest welfare agency in t jammed city, assists 95,000 people ea month. To help meet spiritual nee among the two million refugees, Chine pastors are being trained in an LW sponsored seminary.

This month plans were announced f a second Lutheran seminary in Ho Kong. The Rev. Eugene N. Seltz, fo mer missionary to China, was en rou to the city to help establish a separa seminary for The Lutheran Church- Missouri Synod.

ɔcial change noted

Christianity is not the captive of a ıgle social system, former Greek Vice emier Stephan Stephanopoulos de- ıred last month. He addressed 160 legates from 34 countries at a ten-day eeting at Salonika, held under World ɔuncil auspices to discuss the role of e Christian Church in areas of rapid cial change.

Christianity "is as far from material- capitalism, which exploits man, as it from totalitarian communism which ffocates him," the Greek statesman id. Denouncing communism is not ough, he continued. "It would be a ıgedy if Marx's prophecy, which has iled nationally, should now succeed ternationally because of the lack of sion of the more wealthy nations."

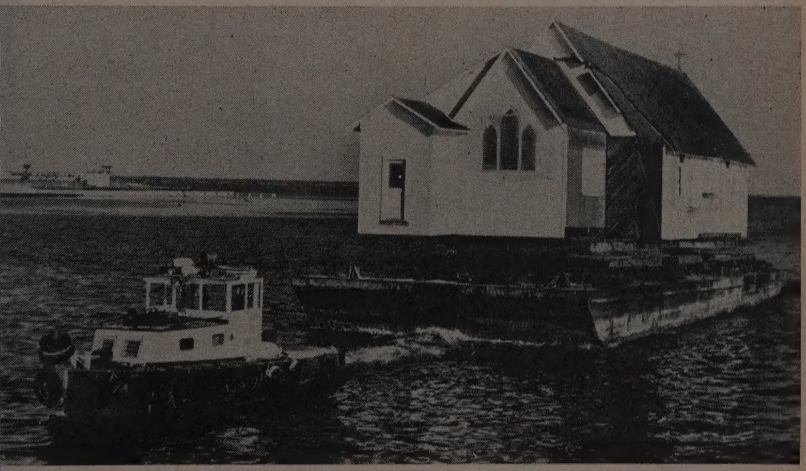
Sudden transition in some backward untries to an industrialized society has ded to the spiritual problems of the ople, Dr. Egbert DeVries of Holland ɔorted to the group. Noting an "increasing distance between the people and the government," he said that the Christian Church is "the one organization in the world that can help in real emancipation."

Among the 26 U.S. delegates at the conference were three Lutherans, Dr. Conrad Hoyer (Augustana), Dr. Carl F. Reuss (ALC), and Dr. C. Arild Olson (AELC).

Archbishop flays superstition

Roman Catholics were chided by Archbishop William O. Brady of St. Paul, Minn., for clinging to superstitions. They are "little heresies, harder to uproot than the big ones of the past," he wrote in his weekly column in the *Catholic Bulletin*.

The archbishop's targets were "prophecies" made by a survivor of the reported appearance of the Virgin Mary at Fatima, Portugal, in 1917. One such prophecy said that God would "chastise" the world in 1960.



FLORIDA CHURCH TAKES SEA VOYAGE TO NEW SITE

rvivor of five hurricanes, this Episcopal chapel moved 75 miles from Fort Pierce to ve missile workers and their families at Satellite City. Moving cost was $8,000.

"We preach the gospel," the archbishop wrote. "That is enough. Let our people heed it. We do not preach new messages from Portugal or from Mexico until we know that these are the messages of the church. The church has spoken no approval. Likely she will not. So, let us have less foolishness about Fatima."

Recalling that a woman in a Wisconsin community several years ago claimed to have seen apparitions of the Virgin Mary, Archbishop Brady commented that "we had a lot of nonsense at Necedah. The emotionally upset and the curious added to the crowds. Unfortunately, there were some Roman collars present and some religious habits . . . The furore died down when reason and authority began to protect religion from the absurd . . . Why do Catholic people make such mistakes? Most of all, why does a segment of the Catholic press cater to the curious by publishing things that can readily make religion ridiculous?"

Schools must not bar religion

Religion should not be ruled out of America's public schools, a report by a 126-member Committee on Religion and Public Education of the National Council of Churches declared. School policies must steer clear of sectarian domination, the report said, but should "not be party to a blanket of silence which would permit a non-religious point of view to characterize them."

Doctrinal teachings have no place in public schools, the report went on, but from a practical standpoint "neutrality" concerning God's existence is impossible. "It is historically unjustified and unfair to the cherished belief of the vast majority of the American people and leads to the view that God does n count," the report continued.

The report opposed use of tax fun for schools operated under church co trol. It advocated silent prayer and Bib reading in classrooms as well as the r lease of children for religious instructi and on special holy days.

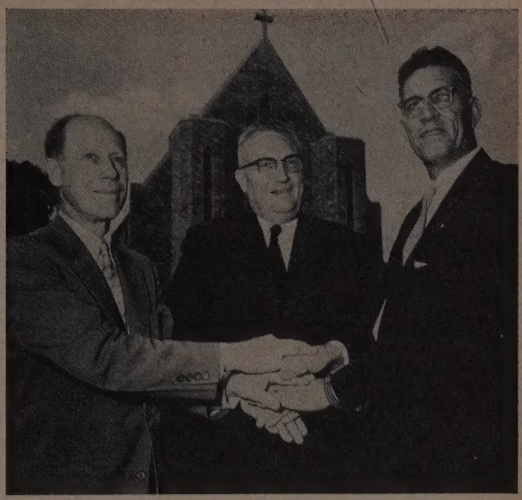
The report is to be studied by grou in the council's member churches a revised for submission in two years an official pronouncement of the counc

Ignorance causes tensions

Lack of understanding about t teachings and customs of other religio groups is a major cause of interfaith te sions in public schools, a document sued by the National Citizens Coun for Better Schools asserted. Based findings of a Religion and Educati Conference held in Massachusetts la year, the report said ignorance abo other religions led to fear and prejudic

Pupils in both public and paroch schools should be taught about differe faiths as a means of overcoming "tra mission of parental prejudices to ch dren," the conference agreed. It adv cated open discussion in each commun of issues that might lead to religious percussions rather than keeping the under cover. Citing disputes abo bus transportation for parochial scho pupils and Roman Catholic restrictio on participation in school activities su as baccalaureate services, the report sa fear of "religious domination" oft arose from "misunderstanding."

Religious groups have a tendency misunderstand each other," the educ tors said. If "respect for religion" taught in school "there is hope for solution to the practical problems fac by administrators and school boards."



ESIDENTS of the three Lu-
ran bodies which will in 1961
come The American Lutheran
urch symbolize impending union
h triple handclasp. They are
. Fredrik Schiotz (Evangelical),
nry Schuh (American), Wil-
n Larsen (United Evangelical).

hurch foes ousted in Kerala

For two and one half years the only
ely-elected Communist government
d controlled the state of Kerala in
uth India. Small in area, the state
s a population of 15 million. Oppo-
nts of the Red administration charged
t it had erased constitutional rights.
ndu and Christian groups were aroused
ainst the regime last year when it pro-
sed strict controls over church-oper-
d schools. Most of the Christian
hools are conducted by the Roman
tholic church.

Making the school situation an issue,
assive resistance" measures were put
o play against the Reds when the
hools postponed their scheduled open-
date from June 15. Violence flared
crowds demonstrated against the gov-
ment. Tens of thousands were ar-
ted and at least fifteen killed when
licemen fired into crowds.

Acting under India's constitution,
esident Rajendra Prasad responded to
as from Kerala on July 31 by ousting
the Red government. India's national government will administer the state's affairs until a new election can be held, probably in about six months.

Mission executive injured

An auto accident near Casper, Wyoming, resulted in injury to Dr. Karl Henry and his wife late last month. Dr. Henry, who is secretary for survey and research of the Board of American Missions, was en route from a missions school at Fort Collins, Colorado, to the Rocky Boy Indian mission in Montana when the car he was driving ran onto a soft shoulder of the road and turned over. Dr. Henry's injuries were reported as "not serious" but Mrs. Henry suffered severe cuts, burns and a cracked vertebra.

And so forth

Church construction in the U.S. during July totaled $85 million, a new mark, the Departments of Labor and Commerce reported.

world news notes

"CAPTIVE NATIONS"

MR. KHRUSHCHEV was disgusted when the U.S. Senate adopted a resolution naming the last week of July as "Captive Nations Week." He didn't like being reminded that he had riveted his handcuffs on the Hungarians after their wild experiment in freedom in 1956. He knows the East Germans would throw out their Red rulers at the first opportunity. He might have guessed that Richard Nixon would get a more enthusiastic welcome in Poland than Khrushchev got last month.

The "Captive Nations" idea came from Senator James Eastland of Mississippi, who does not have a notable record in favor of civil rights. Not many people would have known the Senate adopted the Eastland resolution if Khrushchev hadn't given it publicity. Mr. Khrushchev was emphatic in pointing out to Mr. Nixon that the Russian people are not rebellious against their Red government.

American travelers in Russia agree that they can't find evidence of any anti-Red rebellion there. In the old days under the Czars the Russians never had civil rights worth speaking of. Except for some intellectuals such as Boris Pasternak, they don't miss what they never had. They're pleased with the gradual improvement in their standard of living, and the promises of much more improvement later.

COUNTRIES WHERE the Reds gained control since World War II had to make a hard choice. Czechoslovakia and Poland feared the Germans more than the Russians. After the Nazi occupation they welcomed alliance with the Soviet Union as protection against future Germ aggression.

The Poles, with their passion for i dependence, had reached the explosi point under Red domination when t Gomulka government came along 1956. Now they can talk out loud wit out fear of secret police. They are s worried about what the Germans mig do if the two parts of Germany are u united and decide to recapture the ea ern territory now held by Poland.

Czechoslovakia, which was a stur democracy in the years between the t world wars, seems quietly resigned to fate as a Soviet satellite. The little Bal countries—Estonia, Latvia, Lithuania now part of Russia, have been so th oughly subdued by Red rulers that the seems to be no underground resistan except among the refugees who escap to America.

WITH THE East German puppet st the Russians have made no progress, c cept in stirring the most capable a vigorous individuals to try to escape the West. The East Germans won't ha any schoolteachers left if the exod continues. There were 3,089 teach who fled to West Germany last ye plus doctors, lawyers, and other prof sional people—except pastors; the chur insists that they stay where they are.

West Germans may change the easte European situation soon by signing nonaggression pact with Czechoslova and Poland, guaranteeing not to try regain by military means any territ lost at the end of World War II. T West German government would th establish diplomatic relations with th nations. If these Red satellites beco convinced they have nothing to f from the Germans, their dependence Russia may be reduced.

ASHINGTON

ROBERT VAN DEUSEN

NIXON AND KHRUSHCHEV

NIKITA KHRUSHCHEV'S brand of diplo-cy is new and different. State Depart-nt officials had varied predictions as vhat kind of reception Vice President on would get in Moscow. None of m took into full account the Soviet mier's flair for the spectacular.

Normally, public appearances would e been marked by polite banalities, n the political infighting reserved for vate conferences. But the unpredict-e Khrushchev reversed the pattern. In first public meeting with Nixon, he nched into a political tirade that ght the Vice President off guard.

Nixon tried at first to maintain the rteous poise expected of an official tor. But he soon caught on to what happening, and entered into the slug-with vigor. The first exchange of bal blows was in the TV studio of American exhibit and was captured film. The debate continued with in-asing tempo from kitchen to living-m to bedroom of the model home.

THE DISCUSSION ranged from kitchen gets to guided missiles, from the rela-strength of Soviet and American ed might to the outcome of the neva Conference over Berlin. A crowd reporters, pads in hand, crowded und them to catch every word. Sel-n had they had such a chance to hear world figures engage in a free-for-discussion.

Khrushchev seemed to be carried away by the drama of the occasion. At one point Nixon accused him of filibustering like a U.S. Senator. Later the Soviet leader apologized for talking so frankly. Nixon replied through an interpreter: "Tell him I have been insulted by experts."

In the days that followed, Khrushchev tried to restore an atmosphere of cordiality. At a dinner at the U.S. embassy, he exchanged toasts, praised President Eisenhower, and unexpectedly invited the Nixons to spend the night at his villa. There in the quiet of the Russian countryside, with no reporters present, the two politicians talked over the principal issues of U.S.-Soviet relations.

Captive Nations Week

WHAT HAD disturbed Khrushchev's peace of mind, and triggered his initial blast at Nixon, was a proclamation by President Eisenhower of the observance of "Captive Nations Week." Based on a Congressional resolution, the special week was intended to express concern for the plight of the Communist satellites.

The Soviet Premier was angered at what he termed interference in the internal affairs of the Communist bloc, and particularly at the timing of the proclamation to coincide with Nixon's visit. Underlying his outburst was his sensitivity to what is probably the weakest spot in the Soviet structure, the latent feeling of rebellion among the satellites.

It didn't soothe Khrushchev's ruffled feelings to have Nixon announce after his arrival in Russia that he would visit Poland on the way home.

If Nixon's visit to Russia should lead to any Soviet concessions on Berlin, or pave the way for a summit meeting, new patterns of diplomacy may emerge.

By Roy W. Johnson
Director, Advanced Research Projects Agency
U.S. Department of Defense

"In the beginning, God created the heaven and the earth."

In the beginning God created the earth to be lived upon, the moon to be admired, the planets and stars to stir the imagination, and then God fulfilled them all by creating man. This exciting revelation is particularly important to man now as, through science, he gropes almost to touch the Face of God, to discover th secrets of the creation.

Our ministers, physicians, and psycho ogists are making progress in acquirin knowledge about the body and mind man. Man is available for study. Ou geologists and earth scientists are makin progress in acquiring knowledge about th earth. The earth is available for stud And now, for the first time, man is begi

to acquire empirical knowledge
ıt the heaven. The heaven is becom-
available for study.
may well be that fullest understand-
of man, the earth, and the heaven is
ntegrated knowledge that illuminates
Face of God; that through under-
ding His creation, we shall truly walk
talk with our Lord. We shall translate
Bible's deepest meanings into the
c facts of our existence.
consideration of our failure to iden-
these facts through the centuries since
m lived in the Garden of Eden, it
be that they are lodged in areas most
cessible to us: the deepest reaches of
's mind and the farthest stars in the
ament. And, unlike God, because
is more accustomed to and capable
orking with the visible than the in-
le, exploration of the heaven may
us into our very soul. Who knows
wonders may appear when the
es of God's teachings unite with the
es of man's learnings.

PACE IS A GOD-GIVEN PLACE in which
arn. It is a school to which man is
ing admission. It is a star-studded
in which God intended man to study
Almighty. I believe God withheld His
vledge from man, not to tempt him
o frustrate him, but to motivate him
o forward in expanding his idea of
until he could meet his Maker in
rstanding and reverent humility.
believe that God did not create with-
purpose, that He did not create the
ons of stars, accompanied by perhaps
ons of planets, which make up the
y Way and other spiral nebulae in
heaven, without reason.
e can say that either they house
gs with souls that also seek to under-
l their creator or we may say, with
ence Day, that "if we stand alone, if
all the uncountable planets are empty, or peopled by animals only, with no keys to thought, then we have done something so mighty, what may it not lead to? What powers may we not develop before the sun dies! We once thought we lived on God's footstool; it may be a throne."

These are provocative thoughts arising from man's desire to define the singularity or universality of his being. They are the greatest incentive for scholarship in God's space classroom.

AS SUCH, we might try to explore them. We might go back to that beginning, when God, whose own beginning is illimitable, created the heaven and the earth. Science tells us that our universe, and there could be others, may have been part of a single creation; and, if so, that all of the stars and planets were shot out of some place at a particular time, that those shot out the fastest have moved furthest away or conversely, that those furthest away are moving fastest; that by astronomical and geological calculations, this single creation took place about five billion years ago. Thus although the earth is five billion years old, man has enjoyed life on it for but a fraction of that immense time period.

Now science surmises that there are innumerable other planets, also five billion years old, surrounding stars, similar to our sun, in the universe. Most of these stars are thousands and millions of light-years away from the earth. There are such stars, most probably with planets, at one billion light-years distance. Thus, it takes light, traveling at 186,000 miles per second, one billion years to reach the earth.

Science deduces that many hundreds and perhaps thousands of the planets around these distant stars are more suited for life than ours and that hundreds and

THE AUTHOR: Roy W. Johnson, active Lutheran layman and member of St. John's (Augustana Lutheran) Church in Stamford, Connecticut, is director of the Advanced Research Projects Agency of the Defense Department. The agency (ARPA) manages all United States military space programs and supervises research in the fields of ballistic missiles and solid propellants. It also co-operates with the new National Aeronautics and Space Administration in programs pioneering in the field of manned space flight. Current efforts are designed to produce engines with thrusts in excess of one million pounds to increase the power and range of United States missiles as one facet of scientific and industrial research in the exploration of space.

Mr. Johnson was born 54 years ago in Michigan City, Indiana and graduated from the University of Michigan in 1927. He began his business career with General Electric Corporation in 1930, was its executive vice president from 1948 to 1958 when he became the first director of ARPA. During World War II he worked for the War Production Board, became director of the board's Facilities Bureau during the later part of the war.

Despite his many duties as one of the U.S. Government's top executives involved in space research projects, he gives ample time to his church and community. He is currently deacon of his congregation.

This and next week's article on space were derived from an address made to Lutheran Laymen's Fellowship in Washington, D. C.

perhaps thousands have had conditions ideally suited for life for substantially longer periods than those present here.

IF THIS LEADS to the conclusion that there *could* be civilizations in the universe far more advanced than our own then, *where are they?* I first heard this question raised by a group of some of the world's greatest physicists and space enthusiasts.

The question was not meant in terms of where are these celestial residents, on which planets of which stars in the universe, but in far more humble terms, where are they, why haven't they visited us? Since we on earth are now within reach of technical advancement that w enable us to travel from planet to plan why have we not been visited by o neighbors in the universe?

It would be very convenient to simp deduce that, since we have not been v ited, they do not exist. But the convenie conclusion would not be scientific. there is one thing I have learned as so-called space manager in Washingto it is to be scientific. And to be scienti means to be curious, to be prepared f the unexpected. And, curiously, the mo important and most unexpected phenon ena we have detected in space have bea ing on the question of "where they are

EXPLORERS I AND III, two of our first ited States earth satellites, carried cos- ray counters which were unexpect- y flooded by radiation particles in er space. We then programmed Ex- rer IV to carry new and ingenious nters, deemed capable of measuring startling radiation intensity. As far into space as Explorer IV could go, 00 miles above the equator, the radia- n intensity continued amazingly to in- ase, very nearly jamming the counters. People began, some of them almost efully, to say this radiation belt, which ld be lethal to human organisms, was d's way of keeping man on earth ere he belonged. This seemed to me unscientific, unbusinesslike, and even christian fear of the unknown.

NEVERTHELESS, I thought back to the stion of "Where they are." Could it that we had not been visited by a her order because it could not pene- te our radiation barrier, or, more ly, could not escape from its own? We had to know more. The data from satellites were carefully analyzed. The iation particles seemed to be somehow ed in the earth's magnetic field, thus ing the earth a protective envelope. e band apparently had holes in it, over poles.

Here was a way out. But if we could wer another question, undesirable ar launchings could be avoided. The stion was: How wide is the band or v high up does it go?

Our second and third lunar probes were igned to carry radiation counters. As know, these rockets carried their pay- ds deep into space, over 50,000 miles m the earth. We have much more to rn, but it now seems the radiation band will not severely limit space flight, that we can effectively shield man to safely penetrate this band and enter the quiet and safety of free space.

North American XSM-64 in flight

There will be interplanetary flight. I think this exciting fact first became evident to the world when announcements came from the Pentagon that Pioneer was 40, then 60, then 70,000 miles from earth. We really are in the space age!

A second article on space and the challenge it poses to Christians by Roy W. Johnson will appear in our next issue dated August 19

German Church Discovers the Present

EMPEROR FREDERIC MEMORIAL CHURCH, BERLIN

German churches
in ruins after Wo
War II. Out of
rubble rose a n
face of Germany a
a new style for
buildings. Steel, c
crete, glass were
materials, a will
translate Christ
faith into mode
language gave th
new shapes a
experimental desi

PHOTOS: ROY BERNARD
AND AUTHENTICATED N

TRINITY CHURCH, HAMBURG-HAMM, BAPTISMAL CHAPEL

CHRIST CHURCH, DUEREN, BY HELMUT HERNTRICH

GERMANY'S CONTEMPORARY ARCHITECRE was born out of protest at the bening of this century and brought to full development through the catasphe of World War II.

The protest around 1900 was sparked opposition to the superficiality and fusion of styles of the preceding decs, gave rise to new concepts in archiure in the twenties. There was eximentation with new materials and v ideas. Hitler put an end to it. rmany's foremost architects emigrated continued to experiment in freedom. rmany's creative forces lay dormant.

AFTER THE WAR, a tremendous task of reconstruction had to be tackled. At first, primitive, temporary buildings were put together from scraps. In 1948, the work began in earnest.

As far as the churches were concerned, architects were forced to look for new styles. There was little to fall back on. German Protestantism had produced few remarkable buildings. During and after the Reformation, Lutherans had moved into Catholic churches adapting them to their use. Luther himself had shown little concern for church architecture. His followers had no more.

TRINITY, HAMBURG, OLD CEMETERY

In 1861, German Evangelical church experts met in Eisenach and laid down the rules that effectively smothered all efforts to seek for new ways of giving artistic expression to the Christian faith. "The basic design of churches appropriate for Evangelical services of worship is an elongated quadrangle," the *Eisenacher Regulativ* proclaimed. "The dignity of Christian church architecture demands reliance upon one of the historically developed styles . . . Recommended are, next to the design found in the old Christian basilica and the Romanesque style, the Germanic or Gothic designs to which preference should be given."

IT TOOK TWO WORLD WARS to wipe out the effects of the Eisenach edict. They were wiped out materially—in the cities few churches remained standing in 1945—and ideologically. The first 48 emergency churches built by one of the pioneers of German contemporary architecture, Otto Bartning, with money contributed by Christians throughout the world, showed as little "reliance upon

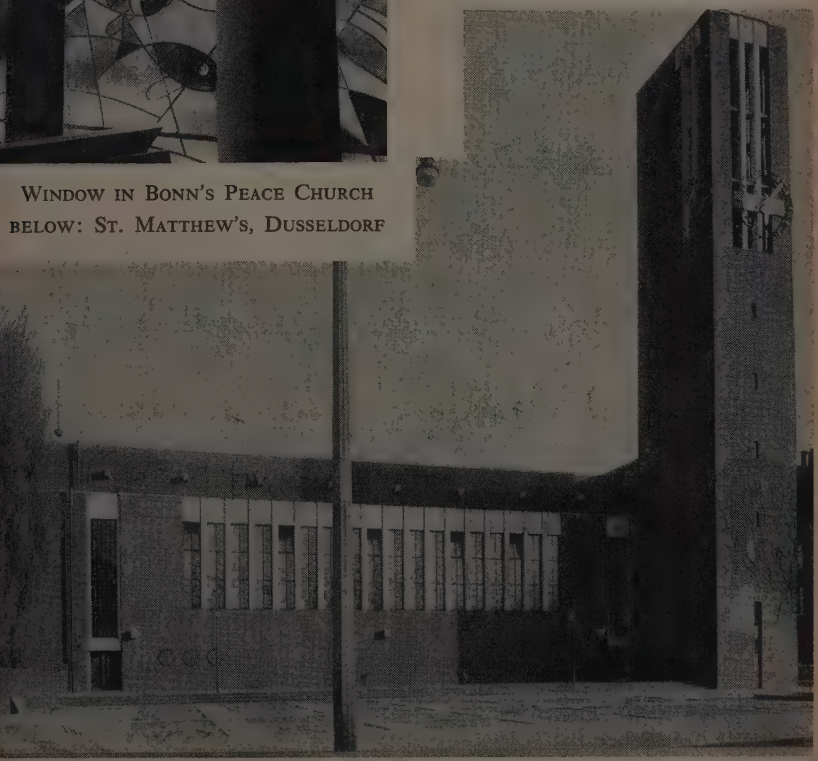
PEACE CHURCH, BONN—WINDOW DETA

WINDOW IN BONN'S PEACE CHURCH
BELOW: ST. MATTHEW'S, DUSSELDORF

one of the historically developed styles" as they showed respect for 19th century tradition.

Experimentation with new building materials — steel, glass, concrete — went hand in hand with a concern to translate the liturgical and theological renewal of the German church into architectonic design. The shape of the churches might be round, elongated, square or free-form, but all tried to bring the congregation in the pews, the choir in its stalls and the pastor in the chancel into a closely knit relationship. All features that might separate the nave from the altar were eliminated. The altar is the central point of emphasis.

Towers stand mostly isolated. Windows



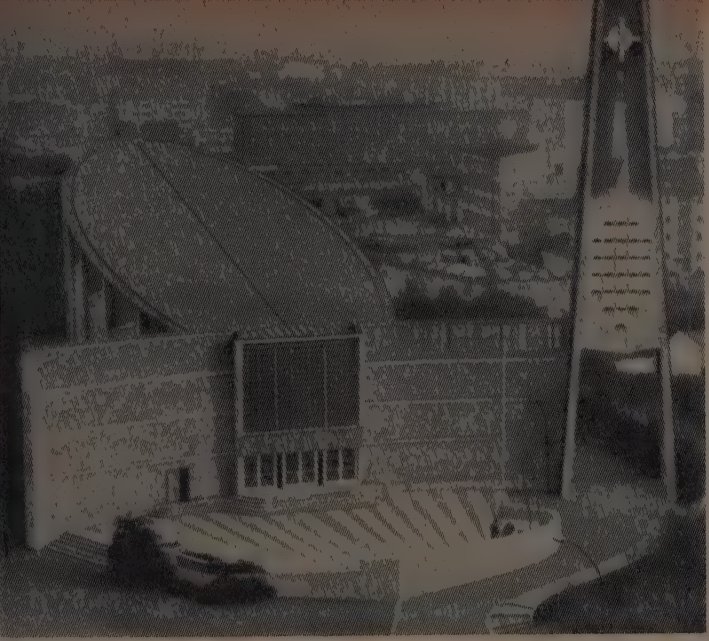
are used to highlight the liturgical importance of the altar, the cross is given its place of dominance but will not be repeated as an ornamental addition throughout the church.

Liturgical considerations have given German churches an interior that can already be referred to as an emerging new style. Exteriors are still groping for one. Some are impressive in their simple dignity. Others are puzzling. The Germans themselves find some difficult to understand. A book recently published by prominent German churchmen on contemporary religious art and architecture lists such nicknames for new churches as "God's ski jump." "t lemon squeeze," "holy criss-cross," a "roller coaster."

PICTURES on these pages show some Germany's recently built Evangelic churches. None can be called typical any current style except that all expre the trend toward bold experimentatio

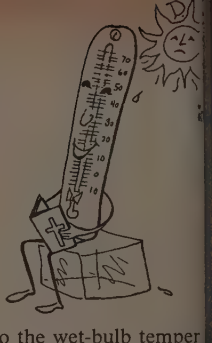
One of the most conspicuous is Rei hard Riemerschmid's Trinity Church Hamburg-Hamm built in 1957. It stan at the site of a church destroyed durin the war, surrounded by the old cemete which survived. Its elliptic nave dete mines the exterior form.

CANISIU CHURCH IN BERLIN



TRINITY CHURCH IN HAMBURG-HAMM, EXTERIOR AND INTERIOR

THE D.I. AND THE HOLY SPIRIT



OUR MERCURIAL FRIEND, the weatherman, has added a new item to his hourly report. In addition to his usual interests, the temperature, the humidity, the short range forecast, he now favors us with a little figure he calls the "D.I." — "Discomfort Index," which is, according to his own statement, "an attempt to describe the discomfort resulting from the combined effects of temperature and relative humidity."

For the scientifically inclined, we report that the "D.I" is computed by adding the dry-bulb temperature to the wet-bulb temperature, multiplying by four tenths, and adding fifteen. And for the scholarly that this formula was worked out by E. C. Thom, a climatologist in the Washington office of the United States Weather Bureau.

There are but few governmental servants we appreciate more than the weatherman. In the knowledge that his labors are necessarily inexact, we welcome him to our sympathy and extend him our sincere apologies for the many critical words we've attacked him with in the past. We know that his job, like ours, is often thankless and frustrating. Our liking for the postman is, of course, greater and more regularly met. But even he brings us a kind of discomfort whose index is usually carried in the form of bills to be paid.

The physical discomfort which the weatherman reports is a pain of a nearer and harsher stripe. It is bad enough to have bills to pay, but worse, we think, to be told we're going to be uncomfortable whether we pay them or not.

And that is what the "D.I." is. It is an official pronouncement by no less a source than the greatest, if not the wisest government on earth. It tells one he is uncomfortable, whether or not he may have been uncomfortable before.

We are just independent enough to hold that when we feel well, we don't care to be told that we shouldn't. And, we are just stubborn enough to maintain that when we don't feel well, we don't want anyone—especially the government—to tell us we should.

Still in all, the "D.I." might perhaps be put to use in a service for which it was never intended. Suppose we could get the weatherman to 'fix' the Sunday morning "D.I." in the summer! Get him to slide it down a few notches, and predict that at 11 A.M. everyone in town would be comfortable!

There's an idea. An official announcement that Sunday morning will be pleasant and that sitting in church will be physically comfortable. Then, the people of God, worshiping Him as they should, tending to their church with piety, would be reinforced by the public assurance of their comfort.

The only catch is this: The message of Christ is a message which has certain demands in it. And these demands are not always comforting. To be sure it is a comfort to follow God's commandments, to love Him, honor Him, serve and obey Him, but there are times, we think, when the "D.I." of Christian worship is measured better by His Holy Spirit, than by anything else.

—HARRY R. ALLEN

FIVE MAKE A FAMILY

The Prodigal Returns

How MUCH PETTY thinking and gos-ping goes on in a group that's sup-osedly dedicated to church service! This as my thought as I sat in Mrs. Kent's ing-room at an altar guild meeting. oris Detrand and I had come together.

In the car, we recalled how often egina Kent had snubbed the women's ganizations of the church. She in-rred that our social affairs, our small rvices to the church, were unsophisti-ted. She took part in church affairs at e beginning because we church people ere her first contacts. As she and her sband became established in the town, ey found a new crowd and wandered vay from the church.

And now—a switcheroo, as Pete would y. Recently Regina has been very endly to church members. She and r husband attended a church supper t too long ago. Regina accepted an vitation to altar guild at Doris Det-nd's.

THEN, SHE REJOINED the altar guild, d asked to have this meeting at her me. A few months ago I would have id she wanted the meeting because her use is a showplace. But now . . . I sn't so sure.

We were all a bit uncomfortable. But ery member was present. All question-g one another—with our eyes, of urse.

The meeting went well. We read a alm, sang a hymn, had a brief business eeting. We discussed and accepted an vitation from the ladies of Trinity Church—to join them in a party at a home for elderly people. We planned the menu for the men's supper and volunteered for jobs.

Then it was time for conviviality. And honestly, we were all a bit embarrassed. There was an awkward hush. We didn't know where we stood with Regina Kent or what her change of attitude meant.

Several women rushed to fill the silence and spoke at once.

"Have you seen . . . ?"

"How is Mrs. . . . ?"

"Are you going to . . . ?"

THERE WERE apologies. No one wanted to pick up the conversation, so a hush fell again. I tried and Doris and others tried to make general conversation and to include Regina in it.

Finally Mrs. Wagner said brightly, "Do I smell coffee?" Mrs. Wagner's been with our church only a short time and doesn't hesitate to rush in where we fear to tread.

That sparked Regina to action. She rose gracefully (everything she does is graceful) and said, "Yes . . . it must be ready. If you will follow me . . ."

We were happy to follow her. The Kent house is handsome. I'm sure each of us made an excuse during the afternoon to use the bathroom or bedroom mirrors, just so we could peek into rooms.

WE PICKED up trays with the food already placed on them by Regina's part-time maid. Regina poured coffee, and we returned to the living-room.

The moving about, the change of seats, the coffee loosened our stiff tongues. Regina chatted in a friendly way as she came around with seconds of coffee.

"It is so good of you to come," I heard her say to Mrs. Anderson. "So nice to see you," to Sigrud Mears. "We must get together some afternoon," to Claire Mawson and me.

Her friendliness gave Claire courage. "Regina, are you busy next Friday afternoon? A couple of us are providing cars to take the Boy Scouts to Grant City to a district jamboree. We need a few more cars. I thought . . . maybe . . . you'd . . ."

Claire's courage ran out. Regina Kent has never offered any such services to the church. Why should we think she had changed her attitude?

"I'D BE HAPPY TO." Regina seemed pleased to be asked. "I have an errand to do in Grant City and I'll put it off till Friday. May I slip away from the jamboree for a half hour?" She laughed. "I don't know what a jamboree is!"

Those who overheard the conversation laughed, too. Since several of us have Boy Scouts at home, we hastened to educate Regina. She handed her coffee-pouring duties over to her maid and sat on a floor cushion—like an eager child.

The telephone rang in the library, and Regina excused herself to answer. You know how a dead silence falls on a group when someone answers the telephone—followed by an agitated twittering? People want to be quiet so the person at the telephone can hear. Yet people want t make polite noise so they don't give t impression of listening.

In that first silence, we heard Regin end of the conversation. "Oh, Caroly How are you? No . . . my husband a I didn't go to the country club last nig We're a little fed up with all the drinki that goes on."

We suddenly realized we were listeni impolitely. Everyone started to talk once. Then we realized, just as sudden that we were talking too loudly. O voices fell to whispers and again could hear.

REGINA KENT listened to her frien "It's kind of you to ask us, Carolyn, b I think Mr. Kent has a meeting at chur that evening."

She listened again. "What am I doi this dull afternoon?" All of us bent o ears, though we kept on talking. "I not finding it dull. I have a group friends here . . . the altar guild from o church. We're having coffee . . . and .

All of us heard the warmth in h voice when she mentioned "friends" a the pride in "our church."

By the time Regina put down the tel phone, the conversation was animat and loud. Our questions about her chan in attitude were partially answered.

Regina Kent joined our group, push the floor cushion closer, picked up h coffee cup. "Now—tell me. What abo the jamboree? Where do I pick up t kids? What time? What are you wea ing? How many . . ."

✠

IT HAS ALWAYS been one of the tragedies of the church that men have wished to be noticed, named, thanked, praised when they did something which they thought worth while. What the church has always needed, perhaps more than anything else, is people who will do the work and never care who gains the credit for it, so be it that the work is done.

—WILLIAM BARCLAY in *The Acts of the Apostles* (Westminster)

WORSHIP NOTEBOOK

SUMMER READING — PART 3

PASTOR MIDDLECOURSE turned his attention to a questionnaire from church headquarters. "Now what do those fellows want?" he whispered. "They think all we parish pastors have to do is sit at our desks and answer a whole flock of foolish questions."

Try as he might, he couldn't get his mind off the sanctuary lamp. Grabbing his hat and calling up the stairs to his wife, he headed across the lawn for his car. "Think I'll drive over to see Altissimus. Maybe he can help me, besides I've always wanted to see what everyone is talking about."

Ten miles later, Pastor Middlecourse had just about come to the answer to his problem. Surprisingly, although he would hate to admit it, the answer fitted almost exactly the commonsense words of his wife: "I don't see what everyone's getting excited about."

HE HAD SOME trouble finding St. Adiaphora's Church. Wedged in between an office building and a row of brownstone houses, the church looked like an afterthought on the busy street. There was no doubt that this was the place.

A brilliantly colored signboard attracted his attention. Shining golden letters announced: SAINT ADIAPHORA'S CHURCH, and then in smaller letters below, the simple word "Lutheran." There followed the schedule of services, Sundays: Holy Eucharist, 8:00 and 11:00 A.M., Church School, 9:30 A.M., Holydays: Holy Eucharist, 7:30 A.M.

"Must get up awfully early," mused Middlecourse, as he bounded up the steps of the church.

IN THE NARTHEX a rack of pamphlets offered the usual official and some non-official reading material. The church was dark except for the faintly shimmering light of . . . yes, there it was, the shining red beacon of the sanctuary lamp just over the altar. Middlecourse looked around. Stations of the Cross filled the walls, and above the altar he made out the figure of an almost life-sized crucifix. On the wall in back of the pulpit was another and smaller crucifix.

Nothing unusual about this, he thought. Same service books, same furniture. But that lamp, why do they have it? He stood watching the flame in its ruby prison oblivious to the cassocked figure approaching him from the sacristy.

"Greetings, Pastor Middlecourse," said the cleric. This was the infamous "Father" Altissimus. He watched as the fellow, not waiting for a reply to his greeting, bowed in the direction of the altar. Why does he do that? he thought. Does he have Jesus in a box up there?

Middlecourse began bravely. "I want to know more about that lamp. Why do you have it, and what it means to you and your people." All the while he never took his eyes off the dancing flame.

"Let's go into the office where we can talk," said Altissimus. He led the way to the side room and pointed to a soft chair. "Are you here to investigate me, or do you have some other motive?" he laughed.

Middlecourse told him of his purpose in coming. By now he began to feel very silly about it. After all, if he wanted to do something in his church why did he

have to seek advice from Altissimus. Somehow he had the notion that after all this fellow was just playing church.

BUT HIS THOUGHTS were interrupted by the reply to his question. "I suppose you can find any reason you want for the lamp. I use it as a symbol of the presence of Christ, and so do my people. I've used all sorts of 'reasons' for it. You know, of course, of the *Shekinah*, the pillar of fire that went before the Israelites, well this is like the *Shekinah*. Then too there is the reference in St. John's *Revelation*."

All this was small talk, what Middlecourse really wanted to know was how Altissimus related the lamp to the sacrament. "But doesn't it have associations with transubstantiation for you?" Altissimus was taken back, yet answering bluntness with bluntness, he replied: "I dare say that my conception of the sacrament is higher than most Lutherans. That's why I put the elements away in a special place after each Eucharist."

"Then the lamp signalizes the presence of the consecrated elements in the church," asked Middlecourse.

"Well, yes and no," replied Altissimus. "But I don't go about the church bowing to the elements."

Middlecourse wanted to say, "But I just saw you bow a few moments ago." He didn't, and the conversation continued.

ON THE WAY home he tried to boil down the remark by the pastor of St. Adiaphora's. When all was said and done, it seemed there was only one reason for a lamp: it was an ornament which was supposed to get people's minds on the things of God.

"Ah, but that word 'supposed' was the clincher," he thought. "Anything we use in our churches is *supposed* to get people's minds off the outside world, so th vestments we wear, the churches w build, the candles, the choirs, the music the ceremonies are all *supposed* to g people to think about God. If they don' then they may be pretty but that's abou all they're good for, ornaments."

He stopped at the hospital. As he wa entering the lobby he ran into Pasto Dawdler. Poor fellow, thought Middle course, he looked a bit seedy. But ther no wonder, that parish of his hasn grown in the last fifteen years and h just doesn't have the gumption to d anything about it.

"Hello, Jim," smiled Middlecourse "how're things going?" He shouldn have asked the question. He realized tha as soon as the words were spoken.

"Not well," said Dawdler. "I don know what's wrong with the synod. I'v been expecting them to give us more d rection in this whole area of evangelism I just can't do the work, but then thos deskbound boys never want to help any one."

To change the subject, Middlecours began to tell about his problem of th sanctuary lamp. Slowly he rehearsed th violent objections of Bulwark—"said smacks of transubstantiation." And c Professor Obtuse's equivocating and wel nigh unintelligible words. And finally c the visit to St. Adiaphora's. "What ar I going to do, Jim?"

"That's what I've been saying fo years, John," replied Dawdler. "It seem to me that the synod ought to come ou with some sort of statement on this ma ter. Somebody on top ought to issu some sort of statement and tell us wha we can do and what we can't do."

MIDDLECOURSE excused himself an made his call. Yet no matter how har he tried he couldn't get the sanctua

np business out of his head. "If I don't t it up, the church won't get the money. know it's a sort of bribery, yet do I ve a right to deny a well-meant gift, a t that can do so much good, to the urch? On the other hand if we do put n the church, we'll have to face all of complaints of people like Bulwark. xt thing you know they'll be saying ngs about my parish the way they talk out St. Adiaphora's."

His mind wrestled to and fro with itf, trying hard to seize upon just one le thought that would resolve the sittion. He was thinking so hard he was ginning to get a headache. Just then phone rang.

Eagerly he reached out for the welcome relief. He had some trouble grabbing the phone. His mind wanted to move the arm but the hand wasn't responding. Making one wild swing, his arm shot out in the direction of the annoying ringing and in one magnificently victorious assault settled on . . . the alarm clock. Blearily he looked about him. The ringing had stopped. It was time to get up.

* * *

Let's just say that this was written to help a lot of people keep from getting too steamed up over unimportant details, a lot of people including me. Perhaps you can also say that the heat was just too much for the writer.

—EDGAR S. BROWN JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

rrow for vacation?

QUESTION: We have been talking over cation plans. We want to take a rather tensive trip. Because of a number of ier obligations we would have to bor- v some of the money. We have had to rrow money before and have found it ry hard to pay it back. Don't you think, wever, that a vacation is so important t borrowing would be justified?

REPLY: Repayment of borrowed money is painful. Such financing should be avoided as far as possible. Any borrowing should be done only after thorough examination of one's past, present, and possible future. Such obligations may cast their shadow over the whole family and bring regrets.

Borrowing in time of unemployment, illness, death, or other misfortune is in order. Necessary equipment, a well-considered business undertaking, saving one's present assets, repayment of a number of small debts, and purchase or building of a home may make borrowing a necessity. There may be other situations in which one might have to borrow. Every case, however, should be determined on its own merits, but in order to be fair to self and others one had better lean to the conservative side.

Borrow for vacation? Hardly! In a very few circumstances a physician may prescribe a vacation which demands some borrowing, but your plans do not seem to have such a basis. Heed your reason rather than your feelings or your children's. A shorter and less expensive holiday may do just as much good, yield greater peace of mind, and leave the budget in better balance.

THE LETTER TO THE HEBREWS

Read Hebrews 11:4-19

WHAT MADE Israel great in the past was not the location of the land which it occupied, although Palestine was a strategic bit of territory. It formed a "highway" between the ancient East and West. Many nations (Egypt, Syria, Assyria, Babylonia, Macedonia) had fought to control it.

Neither was it Israel's political and military prominence. Only under Kings David and Solomon did it ever have any rank as a power, and that was short-lived.

ISRAEL'S notability rested upon the fact that through its colorful history it had been fathered and led by *men of faith* who were convinced that God made this world. They lived under the further conviction that God was constantly dipping his hand into human history and relating himself to men to accomplish what he had in mind.

The writer of *Hebrews,* to urge his readers not to lose their confidence in God in the midst of the desperate trouble which faced them, proceeds to catalog and analyze Israel's men of faith. They had gone through equally desperate times and trouble.

What was most remarkable about them was that they endured all kinds of turmoil (which some of them might have escaped if they had not "listened to God") still faithful to God even though the reward of life with him was yet but a remote promise. They did not throw up their hands in despair and curse and deny God. The first readers of *Hebrews,* and anyone else, could lea a pertinent lesson from them.

IT IS NOT EASY at every point to s just why the author listed certain O Testament and Jewish heroes as men faith. Our knowledge of some of the from biblical sources is meager. Fro what we do know, the connection b tween the men and their faith in G (that is, faithfulness to him) is not ways readily apparent.

The hero whom our author places the top of the list (because he is follo ing a chronological order here) is Abe The story of him and his brother Cain given in the fourth chapter of Genesi It is an exceedingly brief story, and leav at least one unanswered question.

One might well wonder, after readi the Genesis account, why Abel's offeri to God was acceptable and why Cain was not. Genesis does not tell us t reason. The author of *Hebrews,* course, assumes the answer to be th Abel was faithful to God while Cain w not. This affected the acceptability their separate offerings.

Had some teacher or evangelist of t early church used the Cain and Ab story, along with the story of Abraha to point out that a righteous man is reall a man of faith in God? Possibly! Th teachers and preachers of New Testamen days drew upon their Scriptures (the Ol Testament) as well as upon the tradition of Jesus' words, life, and ministry to con vert people and to instruct their converts

ENOCH IS the next Old Testamen "faith-hero" whom the writer lists. Th

nnection between him and faith is hazy
o. His story in Genesis 5 is even briefer
an that of Abel. The modern reader
no compares *Hebrews* with Genesis
24 will note that the latter says that
noch "walked with God." Our writer
ys that he "pleased God." He is ap-
rently relying upon the Septuagint
he Greek translation of the Old Testa-
ent) rather than upon the Hebrew text.
ne Septuagint translates the passage as
leased God."

The point our writer makes is that
noch was a man of faith. Only so
uld either the Scriptures have said that
"walked with God" or "pleased God."
ecause of his faith Enoch was rewarded.
s our writer interprets Genesis, the re-
ard was that Enoch was not allowed to
e as men ordinarily do.

In some mysterious way God removed
noch from this earth and took him unto
mself. What is important is that Enoch
lieved that God existed and therefore
lied upon God. This fact set him apart
om the world in which he lived.

WITH NOAH the haziness of the con-
ction between faith and the stories of
rael's heroes begins to disappear. De-
ded by his neighbors and friends (our
riter says he was "condemned by the
orld"), Noah trusted God and regarded
od's command as reliable. He was
ved while the world around him was
stroyed. Here was a beacon of faith—
man relying upon God and living ac-
rdingly—while in more ways than one
e storm clouds gathered about him.

From Noah the writer moves across
ne to Abraham. There is nothing hazy
out the connection between faith and
e story of Abraham. He was obviously
e Old Testament's clearest example of
man clinging faithfully to God in spite
all odds.

Paul in his letters both to the *Romans* and to the *Galatians* had drawn his readers' attention to Abraham as the towering figure of faith in ancient days. To be sure, Paul's use of Abraham as an example of faith was blended into Paul's argument for justification by grace through faith (which does not interest our writer).

But the very fact that both Paul and our writer drew upon this same "Abraham material" would seem to indicate that Abraham had figured frequently in the preaching and instruction of the early church.

ABRAHAM was a great man, not only to the Jews who proudly pressed their claim to be "sons of Abraham" but also to the early Christians who saw him as an ancient forefather of faith and fidelity to God. How he had obeyed God and lived before God even in the face of a gross improbability (namely, that he and Sarah in their old age could have a son) all this could hardly have been matched even by Christians.

The author's analysis of Abraham is broken (in verses 13—16) by a short paragraph which is important. The descendants of Abraham (the writer is presumably referring only to those who were faithful to God; not all Jews were) never regarded their time on earth as the full story of their lives. They belonged to God to live with him, and this fact, says our writer, made them view their existence here as that of "strangers and pilgrims" (or exiles) "on earth."

God and his promises, which in their lifetimes were as yet unfulfilled, had been the governing factors in what they thought and how they lived. Because of this they now are living with God. Anyone who is tempted to distrust God might well remember this.

—ROBERT A. BARTELS

BOOKS

RELIGIOUS NORMALITY

Psychology of Religion. By Paul E. Johnson. Abingdon Press. 304 pages. $5.

Pastors and teachers who have used the first edition of this book as an introduction to the psychology of religion remember it with affection for its compact treatment of the religious experience and growth, conversion and belief, worship and healing. Paul E. Johnson, professor at Boston University School of Theology, had produced a work in 1945 emphasizing the normal personality rather than the abnormal. Fourteen years later he has offered us a revision of the earlier work enriched by a more profound theological understanding based on the approach of Martin Buber.

Moreover, the book is broadened in scope by the inclusion of a new chapter on the religious vocation and a new section on the psychology of communication as central for an understanding of the religious community. The bibliography has been brought up to date and includes recent items from Jung and Allport. Kierkegaard's works, ignored in the first edition, also find a place in the suggested readings.

Laymen may be brought to a better understanding of their pastors through acquaintance with the sections summarizing the studies on the dilemma of the ministry which show that ministers want to be pastors and preachers rather than organization men. Pastors may be drawn closer to their people by prayerful reflection on the final chapter on "The Religious Community."

Carthage College M. W. BOYER

An Introduction to the Theology of the New Testament. By Alan Richardson. Harper. 423 pages. $5.

There is a strong contemporary trend toward biblical theology. It is virtually impossible to master all the current literature in this classification. This "Introduction" puts the reader in touch with much of the recent thinking. It is a solidly packed work.

The author, an Englishman, has background in depth for this book. In particular there is careful attention to key words in the original languages. Greek appears on nearly all pages. Hebrew and Latin are also used.

The sixteen chapters move through such a wide range of subjects as: Faith and Hearing, The Kingdom of God, The Holy Spirit, The Life of Christ, The Atonement wrought by Christ, Ministries within the Church, The Eucharistic Theology of the New Testament.

Since a summary of the contents is impractical, perhaps it may be well to point out some items of special interest.

At a time when stewardship and evangelism are uppermost in the Lutheran church in America at least, Richardson's statements about the role of the laity attract attention. He reminds every Christian that he is a minister by being a member of the body of Christ on earth, the church.

Another noteworthy position relates to the atonement. It is essential to remember that the desire for reconciliation, as well as the action involved, originated with God, not man.

To describe the death of Christ and its atoning power the New Testament used as metaphors terms such as *expiatory sacrifice* and *ransom*. Later theologians took these figures of speech literally, with bad results.

Regarding infant baptism Richardson supports the practice with arguments based on Scripture. At the close of that section we find the following:

"We may confidently leave the fate of all baptized or unbaptized, in the hands of that God for the sake of whose family our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men and to suffer death upon the cross. The whole medieval mumbo-jumbo of hell and purgatory and limbo must go the way of astrology and alchemy and the rest of the

rescientific gropings of self-tortured man-ind. Christ's death upon the cross avails or all; it was the baptism of the *whole* uman race; Christ is the Saviour, not only f the Church, but of the *world.* In some ay unrevealed to us his death avails for ien without faith, as in another way, which as been revealed to us, it avails for those ho respond in faith."

Of primary importance to his whole the-logy is Richardson's attitude toward the ible. He rejects 1) Liberalism. At one ime liberals thought that they could weed ut unhistorical supernatural elements from he Gospels, leaving an objective, historical fe of Christ. But the evangelists did not rite history as facts, but as truths. Further-iore, Christianity is a religion of miracle, nd the Bible is a book of miracle. It can-ot be made a liberal book.

2) Inerrancy (twin of verbal inspiration). t is itself in error because the evangelists ere not trying to give factually exact de-criptions of "what happened." For in-ance, Richardson says the ascension must e understood as a parable, not as news.

3) Biblicism. Because it tries to limit uth to the canonical writings, it is untena-ble. "The living tradition of developing hurch order is 'inspired' by the Holy Spirit s well as the writings that were later col-cted in the NT canon."

Richardson says that his intention is to rite the theology of the New Testament om the standpoint of apostolic faith. By iat he means the faith the apostles held, nd also the faith that Richardson holds. e does not try to be objective. Indeed, he aims that since objectivity is impossible, ne must write either as a convinced Chris-an, a liberal-humanist or an existentialist.

Gettysburg, Pa. HOWARD N. BREAM

SERMONS FOR STUDENTS

Specifically to Youth. By Harry H. Kruener. arper. 146 pages. $2.75.

Harry H. Kruener preached these sermons the chapel of Denison University. He oints out that "speaking 'specifically to outh' may not be as specific or peculiar as we often presume . . . I'm convinced there is no gospel addressed solely to youth. There is only one gospel, and the best preacher to students is he who consistently forgets how young they are."

In the first section of seven sermons, some of the major doctrines—sin, salvation, the Trinity, the church, hell—are discussed in an engaging manner. He mentions some of the less-than-biblical answers that some would pass off for the Christian faith, and then presents briefly the biblical answers of the historic faith. From his sermon on "Hell" comes this clincher: "Hell is not the doctrine that God abandons men; it is the doctrine that men abandon God."

In the middle section, Kruener picks up some of the catchwords of our day, "the Organization Man," the "Egghead." He digs below the surface of these terms and lays bare the spiritual problems they contain. With deft strokes he suggests the insights of the Christian faith that can strengthen the individual to become truly a freed man under Christ.

In the final group of sermons the author deals with moral and ethical problems such as marriage, military service, "God and Your Car," college drinking, and "When Death Strikes Your Family."

Pipersville, Pa. OSWALD ELBERT

SYMBOLS

Symbolism In Liturgical Art. By LeRoy H. Appleton and Stephen Bridges. Scribner. 120 pages. $3.50.

Here is a practical book which contains over a hundred illustrations of Christian symbols. Alphabetical listing of the illustrations and an index help the reader find specific subjects with ease. The description and history of each symbol are given in clear and concise form.

The authors relate each symbol to appropriate passages from Scripture, citing verses from the King James and the Douai Versions., Many symbols illustrated are of concern to Christianity in general but many are traditional in the Roman Catholic Church.

M. M. R.

overseas

Afternoon with a German bishop

GERMANY: Hannover, July 21.—THIS IS a travel report from one of the numerous Americans visiting Europe this summer. I looked forward eagerly to seeing Hannover and the well-known Bishop Hanns Lilje. This is a strong Lutheran center. About 72 per cent of the people of the city, and of the entire area of Lower Saxony, are Lutheran. There are 34 Lutheran churches in the city, which has about 600,000 population.

The bishop on one of his busy days (they're all busy) found time to talk with us. We had already discovered how beloved he is by people of the city. His name is mentioned by taxi drivers and room clerks. He is well known for his sense of humor and spirit of joy, but turns intensely serious when some things are mentioned.

FOR INSTANCE, the Lutheran World Federation. He said it is the means by which the narrow and provincial Lutheranism of various countries is being outgrown and a world-wide fellowship of believers is coming into existence. He mentioned the radio station being established in Africa, the over-all mission strategy developing in the Far East, the publication of a world Lutheran encyclopedia.

Bishop Lilje in his earlier years was a pioneer churchman in visiting many countries, learning languages, and now expects younger churchmen to broaden their own outlook by the opportunities which the Lutheran World Federation is opening for them. The bishop feels that the separated Lutheran churches of various countries cannot cope with today's rapid social change. Only a united witness, such as can be made by the Lutheran World Federation, is adequate.

The bishop expressed gratitude to America for the liberal gifts made to Germans in the dark days following the war. Now, he said, "Germany has changed from a 'receiving' nation to a 'giving' nation." A large share of the gifts from church people in West Germany have gone to the less fortunate East Germans, but additional substantial contributions are being made to refugees and needy people abroad.

BISHOP LILJE referred to the good relations being developed in Germany through talks with Roman Catholic churchmen. Lutheranism and Roman Catholicism lived side by side in Germany for four centuries, silent toward one another. Now conversation has begun—no "surrender," one not "converting" the other, but sharing views and discussing problems facing Christians.

Dr. Lilje said that rapid economic recovery of Germany since 1948 has brought spiritual problems. Church work is more difficult because of growing material wealth. Also the sects have invaded Germany. Mormons are seeking approval for construction of a $5 million university and center near Hannover.

Dr. Lilje talked freely about the problem of reuniting the two parts of Germany and about the Berlin crisis. He deplores "crisis" theology, and feels it is introvert, and does not preach the full gospel of Christ. Martin Niemoller is of this type of thinking. Niemoller believes in what he calls "actual theology." He believes the church and individual Christians should speak "as of the moment" in the light of each new situation. For example, Niemoller feels that if West Germany would completely disarm, East Germany would do the same and a uni

ed, neutral Germany would be a free
ne between Russia and West Europe.
Bishop Lilje does not believe this. At
ie time he believed he would live to see
erman reunification, but in the light of
e recent Geneva talks he is hesitant.
ecause the division of Germany is un-
tural, however, he feels the country
ust some day be united again.

He mentioned a view new to me. He
id if weapons become so highly de-
loped in the Soviet Union that Russians
longer feel a need to keep Germany
vided, they may relent and allow unifi-
tion on terms of the western powers.

ONE PROGRAM which Bishop Lilje pro-
otes and which impressed me strongly
the "Church Week." In former years
utheranism had been concerned almost
tirely with man's relation to God and
emingly cared little about man and his
ily life and work. The bishop and a
am of pastors and laymen go from town
town and conduct a program from
uesday through Sunday. The opening
rmality is a joint reception for the
hop and local city officials. The whole
y is invited to the week's program.

One day the bishop's team meets with
vyers, another day with schoolteachers,
other day with doctors. The bishop vis-
factories and speaks to the workers in
ormal language. He visits shops, em-
oyers, trade union offices. He has con-
cted similar programs at army bases.

My impression after talking with a
at variety of people is that the leader-
p of the West German government and
leadership of the church in Germany
in the hands of men who believe in
edom and democracy. Many of them
nt years in prison under the Nazi
ime, and know the dangers of 20th-
tury life from harsh personal experi-
e.

—MARCUS F. OTTERBEIN

Chicago

letters to the editor

JUC invited

SIR: In THE LUTHERAN of July 29 it is stated that "The Joint Commission on Lutheran Unity (four-church group) this month invited the Joint Union Committee (three-church group) to a meeting on Nov. 16." This is not quite according to fact.

It was the Joint Union Committee which issued the invitation. The JCLU accepted and appointed a special committee to represent it. Nov. 16 is the date found to be mutually agreeable for the meeting of these two committees.

(DR.) MALVIN H. LUNDEEN

La Grange, Ill.

No picture explanation

SIR: I found nowhere in THE LUTHERAN of July 15 a description of the event represented in the cover picture. Dr. Oscar F. Blackwelder, pastor emeritus of Reformation Church in Washington, and Dr. Lawrence D. Folkemer, pastor, were confirming Dr. Folkemer's son, Danny. The feature of the story was that Dr. Blackwelder had confirmed Dr. Folkemer 30 years ago at Christ Church in Baltimore, and the two were now confirming the younger Folkemer.

Kensington, Md. VICTOR H. EVJEN

Censorship

SIR: The "Conclusion" on censorship (July 15) surely rang a bell with me. It is a source of deep satisfaction to me that our church has a champion of the cause of freedom of expression who can state the case for the free exchange of ideas as succinctly as you did. JACKSON D. MAGENAU

Erie, Pa.

SIR: I agree that the crucial challenge to our society is how to ennoble the stuff of life and sanctify our fleshly instincts to the service of God. This calls for a built-in set of values and a reconstruction of our social order rather than the arbitrary establishment of censorship committees across the land.

Freedom of speech and thought is too precious to give over to the control and authority of a few select individuals.

You will agree with me, however, I think, that there are some who profit from the sickness that prevails and the weakness of our young, through the distribution of filth and horror. We do have a responsibility to protect our young people. It seems to me, however, that this will not be accomplished by any board of censors, whose judgments may also curtail the freedom of adults. Our discipline must rather come through a renewed effort by parents, church, and school to make life-affirming values all the more significant.

(Rabbi) Arthur Gilbert
New York City

Sir: I think it is a good thing that the Roman Catholic Church has censored smutty literature, and it would be a good thing if short shorts were banned in supermarkets and on the street. Let the persons who must wear them stay on their own premises. TV could stand a lot of censoring. I admire the U.S. Postmaster General for barring the mailing of such books as *Lady Chatterly's Lover.* Sophie Walker
Upper Darby, Pa.

Sir: One side of me said "Bravo" but another side—which I think has been influenced by the brotherly love of Christ—rebelled. The New Testament demands that we be our brother's keeper. Its spirit calls for Christian citizens to advocate a society in which our brother's weakness is protected, whether by censorship or "radar patrol" signs. So I say, "Bravo, Summerfield."
St. Louis L. C. Ogan

Sir: Men of deep Christian understanding can read books of the type Mr. Summerfield feels it his "duty" to bar from the mails and not be affected by them and even find things in them to value. However we are concerned about our teen-agers and young people whose senses are aroused and influenced by what they see, read, and hear. Isn't censorship the attempt to remo "stumbling blocks" about which Pa speaks? Is the woman who flaunts her phys cal attraction (in many cases it is hard that) acting in the spirit of Christ when s is placing a "stumbling block" before brother who may not know anything abo "beautiful and enduring relationships."
Mrs. Donald R. Yerkes
Spring Mount, Pa.

Sir: To object to censorship of obsce literature because Roman Catholics are f it is like saying "Roman Catholics eat, ther fore let us not eat."
(Mrs.) Clara Schmeil
Spokane, Wash.

Coexistence with Catholics

Sir: You report that a Danish theologi has been named by the Lutheran Wor Federation to lead in conferring and deb ing with respect to co-operation with Rom Catholics. I think that any basis of c existence which may be established shou be subject to approval by every Luther church and every individual Luther throughout the United States.
Brooklyn, N. Y. John T. Norton

Recognize Red China?

Sir: I find extremely disturbing your e parent succumbing to Communist pro ganda regarding recognition of Red Chi That people should come together in t name of Christ and go on record as favori that this barbaric government be accep is to me a denial of Christ. He did smile and say, "Well, the money chang are here in the temple as an actual fact, let us recognize them as such and deal w them as best we can. It may 'do so good'" (to quote your editorial). The Uni States is not denying the existence of R China but rather keeping this governm of gangsters, robbers, and hoodlums in st a position that no nation can possibly m understand the American policy regardi such an outrage. Joyce Burch
Pekin, Ill.

ynod Acquires Konnarock or Retreats, Conferences

By MARSHALL F. MAUNEY

RICHMOND—The Lutheran Synod of Virnia has acquired the Konnarock Training hool property, consisting of the building d furnishings, together with an adjacent ttage and out-buildings and 680 acres of azing and woodland.

This was effected under a special purchase rangement with the Board of American ssions, tentatively approved by the extive council of synod until final ratifican can be considered at the next annual iod convention.

The property remaining after the sale of farm land and other holdings in that a will provide important facilities for reats and workshops by synodical comttees, church auxiliaries or congregations. s well equipped for this type of program. The Board of American Missions has ted that it is withdrawing from this area h great reluctance. Desiring to strengthen work of the mountain parishes, it proes to use the funds derived from Konock liquidation to make possible adete church buildings. Through this purse the synod will be able to protect the erests of the church in the Konnarock a as well as to use the property in ways antageous to its total program.

Foundation Aids Roanoke College

ROANOKE COLLEGE has received a check $34,807.51 from the Virginia Foundan for Independent Colleges. This is the est share Roanoke College has received one of twelve independent colleges benefg from the foundation.

THE FIRST Lutheran deaconess to be ased to a church in the South, Sister Ruth gner, was honored at a special service at t. Church, Richmond, on June 28. It the 40th anniversary of her service

Cash and luggage presented to Sister Ruth by Louis Schumann, Pastor Frederick Eckert

there. She has served one congregation longer than any other member of the diaconate. In appreciation of her services, the congregation presented her with a traveling bag filled with nearly 600 one-dollar bills.

ST. PAUL'S CHURCH, Strasburg, is establishing a Christian kindergarten through its committee on parish education. It will open this fall for all community children between four and six years of age. In addition to the normal kindergarten studies, the program will include work and training of a definitely Christian content.

1,000 at Massanetta Assembly

Approximately 1,000 persons gathered at Massanetta Springs for the annual synodical assembly July 20-27. Featured in the pastors' school were Dr. C. U. Wolf, Toledo, Ohio, lecturing on the Dead Sea Scrolls, and Prof. J. B. Bedenbaugh, Columbia, S. C., speaking on Jeremiah.

Speakers for the assembly included Dr. A. L. Beck, New York; the Rev. Harry L.

VIRGINIA . . .

Snyder, Chicago; Dr. Arthur Yeagy, Harrisburg; the Rev. Rufus Cornelsen, New York; Dr. Warren Johnson, New York; and the Rev. Siegfried Held, of Australia.

Conference leaders were Mr. and Mrs. Dick Sutcliffe for the ULCM and ULCW, and Bob Menges for the Luther League. Teaching the leadership school were Dr. W. D. Allbeck, Hamma Divinity School; Sister Sophie Damme, Board of Parish Education; the Rev. James A. Rikard, Roanoke College; and John C. Boesenhoffer, Kingsport, Tenn.

Interior of newly dedicated Messiah Church, Knoxville

MESSIAH CHURCH, Knoxville, Tenn., dedicated its first unit Sunday, June 21. Dr. J. Luther Mauney, president of synod, performed the act of dedication and preached the sermon.

A service of thanksgiving was held in the afternoon with Pastor L. C. Sparks, of St. John's, Knoxville, and president of the Knoxville Conference, preaching.

This congregation was organized Dec. 5, 1954. The first of two units was built and furnished at a cost of $85,000. The pastor is Auburn F. Bowers.

NORTH CAROLINA

Benevolence Returns for Six Months Largest on Record

By FRANK K. EFIRD

SALISBURY, N. C.—Synodical stewardship leaders are rejoicing because the benevolence receipts for the first six months of 1959 are the largest on record. On July 3, $289,379 had been given toward the synod's budget of $675,213. This totaled 42.8 per cent of the budget, $17,084 more than the receipts for the first six months of 1958.

Part of the increase is due to the fact that more congregations are remitting benevolence funds monthly.

NORTH CAROLINA Lutherans are celebrating the fact that loans to mission congregations from the Home Mission Loan and Gift Fund have exceeded a half-million dollars. Sixty-one congregations have received loans since the inception of the fund 38 years ago under the leadership of Dr. J. L. Morgan, then president of the synod.

The fund has been a project of the Brotherhood. Its assets total more than half a million dollars. The fund is held and administered by the Home Mission Foundation, incorporated in 1953.

Commenting on the contribution of the fund and other organizations to home missions, Synod President F. L. Conrad said, "Extra gifts and loans from our auxiliaries have made it possible for the North Carolina Synod to be a leader in mission expansion in the ULCA."

Junior Choir School at Lutheridge

LUTHERIDGE, the southern Lutheran mountain assembly area at Arden, N. C., inaugurated a junior choir school this year. Held during the week of July 12, it empha-

irector's residence at Lutheridge is latest improvement to church's southern assembly grounds

zed both music and camping for children ges 9-12.

The regular school of church music for ılts was held July 19-25. Attendance was od at both schools.

Dr. George F. Schott of the Southern minary and Dr. M. L. Stirewalt, Jr., spoke the annual United Lutheran Church Men treat held Aug. 1 and 2. The eighth anıal Lutheran Scout Retreat is scheduled r Aug. 21-23.

The new residence for the director of Lueridge was dedicated on July 1 with special services conducted by Dr. Raymond D. Wood, president of the Georgia-Alabama Synod and by Dr. J. Lewis Thornburg, the director. The two-bedroom house includes a director's office and a recreation room.

TWO HUNDRED workers from five churches are being trained to make a religious census of the Kannapolis area Aug. 16, in preparation for a Lutheran Mission Week beginning Sept. 27.

ST. LUKE'S CHURCH, Hickory, dedicated a $20,000 parsonage July 19. The Rev. Frank Dorton is pastor.

OUTH CAROLINA

ivingstons Commissioned s Missionaries to Japan

COLUMBIA—The Rev. and Mrs. Jerry C. vingston, of West Columbia, S. C., were mmissioned as foreign missionaries on ne 28 in Mt. Tabor Church. Dr. Earl S. b, executive secretary of the ULCA Board Foreign Missions, officiated in the cerebny with Dr. Karl W. Kinard, president the South Carolina Synod, and the Rev. rmont F. Swicegood, pastor of Mt. Tabor. The Livingstons will sail for Tokyo on gust 21. They will be supported in part the Mt. Tabor congregation, of which y are members, and by St. Andrew's urch, Hickory, N. C.

Dr. Erb, President Kinard, Pastor and Mrs. Livingston, and Mt. Tabor Pastor Swicegood

Villa Park Congregation Approves Building for Expansion

Architect's sketch shows projected Grace Church, Villa Park. Parish education wing is attached

Breaking ground for new Faith Church at Glen Ellyn, Ill., are Synod President A. Howard Weeg, Stewardship Secretary R. L. Peterman, and congregation pastor, the Rev. W. G. Volker

CHICAGO—Plans for construction of a new $150,000 church and educational wing were approved by Grace Church of Villa Park. The project is one phase of a master plan for facilities to accommodate future membership of 1,500. Construction will start early next year.

The new building will seat 372 worshipers and can be expanded in the future to provide seating for 564. The school wing will house offices, a nursery, and four large classrooms. The present church will be converted into classrooms and a social hall.

The Rev. Herbert C. Peterson is pastor and the Rev. George Stapleton is assistant pastor of Grace Church. Present membership is more than 350 persons, with 250 enrolled in the Sunday school. The congregation was organized in 1927.

NORWOOD PARK CHURCH, Chicago, solved its overflow seating problem with closed circuit television. Pastor Warren F. Best is recommending permanent installation in the proposed new church building.

Workmen (left) help Pastor Rasmussen empty cornerstone. Contents (right) include "The Lutheran"

MINNESOTA

Minneapolis Church to Occupy Third Edifice in 45 Years

MINNEAPOLIS — Richfield congregation, Minneapolis, is getting ready to move into its third new church building over a period of 45 years. Each building has been on a different site but in the same neighborhood.

The first church was built at Blaisdell Ave. and 58th St. in 1915. The present building was completed in 1925 at Wentworth Ave. and 58th St., a block away, and a parish education wing was added in 1950.

The new edifice is under construction at Nicollet Ave. and 50th St., three blocks from the original property. It will be ready for occupancy next April.

Pastor H. T. Rasmussen recently removed the contents of the cornerstone of the present church. They included books, periodicals and pictures from the original one of the 1915 building as well as those sealed in the copper box when the second cornerstone was laid. New items will be added when the third cornerstone is placed next Sept. 13.

The present building has been sold to a Seventh-day Adventist group, but is being shared by the two congregations while the new Richfield Church is being built.

OHIO

Lakeside Summer School Attendance Exceeds 800

COLUMBUS—Lakeside Lutheran Summer School, sponsored by the Ohio Synod, completed its 39th successful season July 11. A total of 806 youth and adults registered for the week.

Dr. Lawrence Folkemer, of Reformation Church, Washington, D. C., was the chaplain. The theme of his daily talks was "What Is Your God Like?"

The mission hours had a merger flavor through the leader, the Rev. David L. Vickner, of the Augustana Church, who is on the staff of the ULCA Board of Foreign Missions. Bible Hour leaders were Dr. Amos J. Traver and Dr. Robert Kinsey.

Thursday (July 9) was United Lutheran Church Women's Day, with a large attend-

"Christmas in July"

THE SPIRIT of Christmas was celebrated the last week of July by Bethany Church, Cleveland, Ohio. The idea was planned and directed by Robert L. Cline, Hamma Divinity School senior who is assisting the pastor, Dr. J. H. L. Trout, this summer.

Services on July 26 were based on the Christmas theme, with familiar Christmas carols and anthems. On Monday and Tuesday evenings a group of 30 Luther Leaguers went caroling, visiting the sick and shut-ins, then returning to the church for a brief devotional service. On Friday night the young people held a Christmas party, complete with evergreen tree.

"The peace and joy that was given to man on that night 2,000 years ago was not intended to be a one-day-a-year celebration," Mr. Cline said. "Rather it is something that should bring light and hope to this weary world every day of the year."

OHIO . . .

ance of women from the synod. Nightly the youth were given "A Look at Synod," as four officers of the Ohio Synod took turns explaining the larger work of the church. They were President Herbert Veler, Home Mission Director Albert Buhl, Christian Education Director Richard Powell, and Stewardship Director Leo F. Schwerin.

After serving two years as dean, Dr. John Kindsvatter of Wooster asked to be replaced. Next year the Rev. Paul Mumford, of Lorain, will become dean.

A Sense of Mission

DAYTON'S SENIOR Lutheran pastor, the Rev. James A. Miller, has been at North Riverdale Church since 1928. He also has long been a member of the Ohio Synod's home mission board.

Now Pastor Miller has decided to put his interest in missions to practical use. On August 1 he will become a mission developer at Brunswick, near Cleveland.

PACIFIC SOUTHWEST

Flagstaff, Ariz., Mission Organized as Congregation

By LOUIS F. MERTZ

LOS ANGELES—Shepherd of the Hill Church, Flagstaff, Ariz., was organized on July 12 with 77 adult charter members. The Rev. David Adamcik is the Board of American Missions organizer. The service was led by Dr. H. Paul Romeis, missionary superintendent of the Pacific Southwest Synod.

The new congregation has purchased a church site, and a building fund campaign is scheduled to begin this fall.

Ground Broken at Concord

GROUND WAS BROKEN June 21 for the $95,000 first unit of Good Shepherd Church in Concord, north of Oakland. The contemporary design building will include a chapel seating 200 persons, six classrooms and a church office. Completion is set for November.

Pastor Edward A. Sheldon was assisted in the ceremonies by the Rev. Arthur Alm, vice president of the synod's Northern Conference, and representatives of the congregation. Using gilded shovels, they formed the outline of the future building (*see photo, opposite page*).

This will be the first of four units planned for the parish. The congregation organized in 1953 now numbers 380 baptized members.

Pastors' Workshop Planned

LUTHERAN HOSPITAL SOCIETY of Southern California will hold the fourth annual workshop for pastors, Oct. 19-21, at California Hospital. In addition there will be a pastors' workshop institute Oct. 22-23 at Sharp Memorial Community Hospital, San Diego.

Dr. David Eitzen, of the University of Southern California School of Theology will be a lecturer at both gatherings. Making the arrangements are Dr. F. A. Smith, executive director of Lutheran Welfare Serv

istors Alm and Sheldon are flanked by congregational leaders at Concord groundbreaking rite

e, and Chaplain Paul Wharton of Cali-rnia Hospital.

California Hospital's School of Nursing aduated a class of 35 on Aug. 7 at First urch, Glendale. Synod President Carl V. mbert spoke.

Luther League held its synodical con-ntion Aug. 8 and 9 at Redlands Univer-y. The theme was "The Cross—Your ey to the Future." Featured speaker was the Rev. Donald Wagner, chairman of the synod's Christian vocations committee.

A special spiritual and leadership retreat was held for a week in July at Pacific Lutheran Seminary, Berkeley. There were 29 high school and college students enrolled. Nine pastors who specialize in youth work gave lectures and conducted discussions. A similar retreat for young women is scheduled this month.

AMPUS

Midland Plans Building

Midland College officials disclosed plans a new classroom-administration building replace the structure built in 1883. To-her with the dormitory-dining hall build-already planned, Midland has a $1.5 llion expansion program underway. Com-tion is hoped for in 1962, the college's mond Jubilee year.

The two- and three-story, T-shaped build-would include offices, book store, lounge, nference and work rooms, 25 classrooms, d an auditorium seating 600.

The dorm-dining hall will house 77 stu-nts and serve 450 for meals. A govern-nt loan of $450,000 has been approved this building.

Gettysburg College is conducting an periment in mathematics for the space age. Eighteen exceptional students just out of high school are taking a tuition-free course in analytical geometry and calculus, the basis for advanced college courses in mathematics, science and engineering.

They meet two hours each morning, five days a week for twelve weeks. The instructors give them enough "home work" to keep them busy the rest of the time. Lecturers from other college departments tell them about opportunities in science and industry.

Wagner College was the setting for the fourth annual New York City Writers Conference this summer. Thirty-five aspiring writers gathered for workshop-lectures, and to exchange ideas among themselves and with the professional authors who made up the faculty. Instructors included Charles Angloff, Hallie Burnett, Horace Gregory, H. R. Hays, Phyllis Whitney and Sloan Wilson, all published writers.

Hillside makes natural auditorium where Pastor Hallock talks to confirmands from rock pulpit

PENNSYLVANIA

Confirmands Learn About Belonging at Three-Day Retrea

By ARTHUR S. FOLLETT

IT TAKES MORE than the act of confirmation to turn teen-agers into responsible church members. Trinity Church, in Pottsville, Pa., has a sort of post-graduate school to help the confirmands understand their new stature in the congregation.

Thirty-seven boys and girls attended this year's three-day retreat for confirmands, held June 26-28 at the Pottsville YMCA camp. To many it was their first venture together as an "adult" church group.

The theme of the retreat was "Now I Belong." The program of study, worship and recreation was planned to show the youngsters their new responsibilities, and to point the way to richer experiences ahead in the active fellowship of the church.

Pastor Maynard C. Hallock says the retreat has been increasingly successful in the three years since the program began. Do the teen-agers get the idea? He read from a letter that seems to answer the question:

"I will try in the future to really *belong* to my church and to God," the young confirmand wrote. "I will try to be a go Christian and through my experience rea belong to God."

ONE OF THE MOST rewarding features Pastor Hallock and his assistants was growing self-confidence displayed by so who had previously been shy and silent.

"It was an inspiration to us," the past said, "to hear these youngsters speak fr their hearts. For many it was the first ti they had been requested to offer a pra for a group. They had no instructions w to say, they simply opened their hearts God and spoke in their own words."

Seven group meetings of 45 minutes ea were held, with emphasis on study materi selected at the level of their experience church members. Pastor Hallock conduct these periods, as well as evening and Sund services.

Assisting the pastor were Mrs. Hallo Mrs. Homer E. Wilbur and Miss Mildr Hermann.

ncaster Agency Headed Trained Social Worker

By ERNEST J. HOH

ANCASTER—The Rev. Henry K. Wohlgeh, a trained social worker as well as a tor, began his ministry on July 1 as exece director of the Lancaster Lutheran vice, welfare agency serving the Lancasconference.

he service has been reorganized so that new director also acts as case worker. tor Wohlgemuth is a graduate of Gettysg Seminary, and in June completed studat Catholic University's School of Social vice, Washington, D. C. He also served ssistant pastor of St. Luke's Church, Sil- Spring, Md.

he board of directors plans to expand welfare program to meet all the needs elderly persons, including home-maker vice and varied daily activities.

he agency maintains a Home for the d, of which Mrs. Ada Jackson is the erintendent. She was honored at a recent ting of the board upon her 25th anniversary in service of the aged. Previously she had served at the Lowman Home in Charleston, S. C., and the Lutheran Home in Buffalo, N. Y. She has headed the Lancaster institution for two years.

r Lydia is consecrated through laying on nands by Pastor Cedric Tilberg, Dr. John ton, Pastors Carl Folkemer, Raymond Fetter

Deaconess Consecrated

SISTER LYDIA E. WAGNER was consecrated as a deaconess in Christ Church, Elizabethtown, on June 28. Taking part in the ceremony were Dr. John L. Deaton, of Baltimore, president of the Board of Deaconess Work; the Rev. Cedric W. Tilberg, director of the Board of Social Missions, Central Penn Synod; the Rev. Raymond L. Fetter, pastor of the host church, and the Rev. Carl W. Folkemer, pastor of St. John's Church, Linthicum Heights, Md., the church to which Sister Lydia has been called as full-time parish deaconess.

SISTER LYDIA

Sister Lydia was baptized and confirmed in the Elizabethtown church. For almost 20 years she was a teacher in the public schools of Lancaster County. In 1956 she entered the Baltimore Deaconess School, and following her graduation in May, 1958, was assigned to the Maryland church for an intern year.

She was presented for consecration by Sister Anna Melville, director of the Baltimore Deaconess School.

THE REV. RAY EVELAN, formerly assistant pastor at Holy Trinity Church, Lancaster, has been recalled as associate pastor to serve with Dr. Wallace E. Fisher, the senior pastor. Pastor Evelan served a year as pastor of Edgwood Church, Wheeling W. Va.

PASTOR AND MRS. RAYMOND M. RODEN moved into the new parsonage built at Bergstrasse Church, near Ephrata.

Seminar Explores Christian Action in Government Affa

GETTYSBURG, PA. — Lutherans in high-ranking government posts gathered here on July 10-11, with executives of major Lutheran bodies in America to share insights on how Christian love affects public policy.

Under the sponsorship of the public relations departments of the National Lutheran Council and the Lutheran Church—Missouri Synod, the "Seminar on Church and National Life" drew some 80 leaders in off-the-record discussions seminar officials reported.

Papers were presented by Dr. Martin H. Scharlemann, director of graduate studies at Concordia Theological Seminary, St. Louis, Mo.; Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill.; and Prof. Franklin E. Sherman of the Univer of Iowa's School of Religion, Iowa City,

Realistic situations involving various p lems with which government officials confronted were outlined for those atte ing by Dr. Myrl E. Alexander, assistant rector, Bureau of Prisons, Department Justice; Senator Vance Hartke, of India and Dr. Merriam H. Trytten, director the Office of Scientific Personnel, Natio Academy of Sciences.

Subjects covered were: Foreign Policy a the Cold War, Economic Aid and the U of Surplus Food, Disarmament and Nucle Testing, Immigration and Refugees, and t Role of the Church and State with resp to three specific phases—Education, Welfa and Race Relations.

Dr. Edwin M. J. Kretzmann, deputy assi ant secretary of state for public affairs, del ered the concluding address on the subj of Christian Charity and Foreign Affairs.

The two-day meeting was held on t campus of Gettysburg Seminary. Chairm were the public relations heads of the NL and Missouri Synod, the Rev. Philip Johnson and Dr. Oswald C. J. Hoffmann.

Youth Missioners Survey For Monroeville Church

By LUTHER E. FACKLER

PITTSBURGH—A group of Youth Missioners, sponsored by the Luther League of America and the Board of American Missions, spent two weeks at Good Shepherd Church, Monroeville.

They surveyed 1,711 homes for prospective members, helped build an outdoor chapel, and worked intensively with the youth of the church. They came from Ohio, Tennessee, South Carolina and Minnesota.

Service Opens Greensburg Branch

LUTHERAN SERVICE SOCIETY of Western Pennsylvania is increasing its outreach. A branch office is being established in Greensburg. Candidates for director of the branch are being interviewed.

The society is now in the midst of a $300,000 campaign to continue three years.

IT WAS A GRAND homecoming for the wee ones and their mothers at Passavant Hospital's seventh annual Babies' Day. Honored guests were the infants born during the past year at the Lutheran institution.

Men for Ministry Retreat

GETTYSBURG — About 125 senior hi school students attended a "Men for Ministry" retreat July 24-26 at Gettysbu College. It was sponsored by the Cent Pennsylvania Synod.

Discussions centered on three topics: T Field, The Qualifications and The Prepar tion. Principal speaker was the Rev. Jam M. Singer, pastor of St. Matthew's Churc Bloomsburg. The Rev. Roland W. Renke of First Church, Chambersburg, led Bib study, and the Rev. Herman G. Stuempfl Jr., of Christ Church, Gettysburg, was i charge of devotions.

The program was in charge of the Re Ralph W. Birk, synod chairman of leade ship education and church vocations.

pils and leaders of Meriden vacation church school pose on front steps of Immanuel Church

/ ENGLAND

Meriden Lutherans Join in Sponsoring Vacation School

By HERBERT D. HRDLICKA

RIDGEPORT, CONN.—A community-wide tion church school was sponsored in den, Conn., by Immanuel Church CA) and the Augustana Church. A of 33 instructed the 114 children, aged 16, who enrolled. Mrs. Eleanor Dossin mmanuel Church was the director.

sides children from the two sponsoring regations, there were pupils from the ouri Synod congregation, seven other Protestant churches and two Roman Catholic churches. Almost 250 persons attended the closing program.

Daily offerings were received for Lutheran World Action. The expenses were borne by the Sunday school treasuries of the various congregations.

The Rev. William T. Heil is pastor of Immanuel, and the Rev. Winton M. Hoog is the Augustana pastor.

versary congratulations given by Rector Faulkes and r Thomas Kline to Dr. Jaxheimer and Pastor Vesper

FORTIETH ANNIVERSARY of the ordination of Dr. David Jaxheimer was observed at First Church, Rockville, Conn., on June 28. The pastor was called to First Church last year after serving for several years as assistant to the president of the New York and New England Synod.

The sermon was preached by the Rev. Herman Vesper, a classmate of Dr. Jaxheimer at Philadelphia Seminary. Earlier Pastor Vesper had been honored on his 40th anniversary by the congregation of St. Paul's Church, Terryville, Conn.

NEW ENGLAND . . .

Churchmen Hold a Pilgrimage

UNITED LUTHERAN CHURCH MEN of the New England Conference held a pilgrimage and outing at Hichols, Conn., with the men of St. Paul's Church, Bridgeport, as hosts. An open-air steak dinner was enjoyed.

Dr. Hans P. Treuenfels, of Good Shepherd Church, Norwalk, spoke. He has been appointed ULCA representative to the 1959 German Kirchentag.

FIRST CHURCH, Rockville, honored Mr. and Mrs. Adolph Kellner on the 60th anniversary of their marriage. They were married at the altar of First Church, where Mr. Kellner was confirmed as a boy.

Mr. Kellner served for many years a deacon in the church. Mrs. Kellner i member of the adult Bible class. The co were presented with a framed picture.

Norwich Pastor Installed

THE REV. FREDERICK W. FRICK was stalled on June 7 by the Rev. Paul C. Reis New England Conference president, as tor of St. Mark's Church, Norwich, w recently merged with the Augustana (Fi Church. The Rev. Henry L. Tomsuden, First Church, Southington, preached.

ORDINATIONS: Carl G. Wiediger, in deemer Church, Utica, N. Y., called to Matthew's Church, Collinsville, Conn.; P F. Garrity, at New Haven, called to Paul's Church, Greenfield, Mass.

ST. JOHN'S CHURCH, New Britain, is re vating the basement at a cost of $49,0 Five years ago the congregation built a p ish hall costing $200,000. The pastors Otto Plagemann and Eric Brandt.

HOLY TRINITY CHURCH (Slovak), Torri ton, honored John Sikora for 25 years continuous service both as organist a treasurer of the congregation.

SO MANY CHILDREN attend Sunday sch at Grace Church, Stratford, that the c police recently ordered special traffic ru in the vicinity of the church on Sund mornings. Congested Wakely Ave. has be made one-way from 8:30 to 12:30.

NOVA SCOTIA

Bridgewater Church Marks Centenary of Organization

By DOUGLAS A. CONRAD

HALIFAX—St. Paul's Church, Bridgewat celebrated the 100th anniversary of its o ganization in June. Dr. A. G. Jacobi, pres dent of the Canada Synod, spoke at one the special services, and the Rev. Dougl A. Conrad, Nova Scotia Synod presider

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9:30 A.M.
Co-Pastors
Carsten H. Ludder
John R. Taylor
air conditioned

ke at another when members of all the
gregations were invited.
A community night was also observed
h Dr. H. Eaton, retired Baptist minister,
aking. An anniversary banquet was held
the congregation and special guests in
Canadian Legion Hall. Dr. C. H. Whit-
er, pastor, was in charge of the anniver-
y program.
T. PETER'S CHURCH, Chester, celebrated
80th anniversary of organization also in
e. Speakers at special services were
sident Conrad and Dr. Whitteker. The
tor is the Rev. Clyde Wentzell.

Northern Conference Convention

ANNUAL SESSIONS of the Northern Confer-
e were held in St. Matthew's Church,
wburne. A panel discussion on "Com-
cialism in the Church" was moderated
the Rev. Clyde Wentzell. The Rev.
es Slack read a paper on "Christianity
Jehovah's Witnesses." The Rev. V. J.
nk outlined the work of Lutheran World
ion.
he evening speaker was the Rev. Rose-
e Burgoyne, who said obedience to God
nly possible where there is love for God
Jesus described. Obedience is either pres-
or absent in the stewardship of life, he
l, as we freely give in the spirit of Christ,
as, weak of faith and lacking in love, we
ow ways other than or contrary to those
Gospel teaches.

Educational Unit Started

CORNERSTONE of the new educational unit
Grace Church, First South, was recently
by Pastor James Slack. The inscription
norializes the Rev. L. G. Bald who
ved the congregation for many years.
MIDVILLE PARISH, under the leadership of
inarian David E. Kaiser, is sponsoring
eekly social evening in each of the four
rches. The program includes Bible
dy, films, and refreshments.
he Rev. Luke Batdorf, of Baltimore, has
n called as pastor and will begin work
the parish on Sept. 1.

NEW GERMANY PARISH has a new pastor in the Rev. Glenn O'Connor, recent Waterloo Seminary graduate. The Rev. Donald J. Himmelman was recently installed by President Conrad as pastor of Northfield parish.

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MISSIONARIES

Arrivals

Billow, William D. From Japan, Jun... 1605 South 13th Ave., Apt. 13, Mayw... Ill.

Currens, Gerald E. From Liberia, ... 7. 816 E. Broadway, Logansport, In...

Hammer, Herman D. From Urug... June 13. 108 Springs Ave., Gettysb... Pa.

Kaercher, Hilda. From India, June ... 228 North 18th St., Philadelphia 32, ...

Price, Anna Louise. From Liberia, J... 16. 1102 "E" St., S.E., Washing... D. C.

Rasmussen, Peter. From Japan, May ... 624 E. Pearl St., Lanark, Ill.

Wolff, Wallace. From British Guia... June 26. c/o E. J. Fauquet, R.R. 3, ... mont, Neb.

Zaudtke, Ronald. From Argentina, J... 15. 449 S. Saratoga St., St. Paul 5, Mi...

Departures

Langeland, Melvin C. To Liberia, J... 23. Lutheran Mission, Monrovia, Libe...

Lofgren, Verna. To India, July 15. Sa... Srikakulam Dist., Andhra Pradesh, In...

Pertsch, William. To Tanganyika, J... 1. Lutheran Mission at Machame, ... Box 390, Moshi, Tanganyika.

Schmitthenner, Samuel. To India, J... 18. Narasaravupet, Guntur Dist., And... Pradesh, India.

Stull, James. To Liberia, June 30. ... theran Mission, Monrovia, Liberia.

Walborn, George and Nolan. To Arg... tina, June 15. Avenida, Bermudez 5... (Saladillo), Rosario FCNBM, Argenti...

DECEASED

SELMA EVJEN, 80, widow of Dr. Jo... O. Evjen, dean of Carthage College un... his death in 1942, died from a heart atta... July 21, at the home of her daughter, Myrt... at Elmhurst, Ill., whom she was visiting. Mrs. Evjen is survived by four sons: Sie... fried at Tacoma, Wash.; Victor at Kensin... ton, Md.; Rudolph at Kansas City, Ka... and Henry at Detroit; and another daug...

Mrs. Margaret Hardy, at Villa Park, Ill. Evjen lived with Victor and was a ıber of the Church of the Reformation Vashington, D. C.

IRAM H. KELLER, retired president e of Bucks County, Pennsylvania, and ıer president of the ULC Board of Pub- ion, died July 30 in Doylestown, Pa. He 81.

ɔrn in Bedminster, Pa., Judge Keller at- ed the Sellersville schools, Gettysburg ege, and the University of Pennsylvania School. He was Bucks County Re- ican chairman from 1911 to 1929; ty solicitor from 1915 to 1918, and dis- attorney from 1918 to 1926. He was inted to the bench in 1929, and the year was elected to a full ten-year . He was re-elected in 1939 and 1949, resigned at the end of 1954.

dge Keller was past chairman of the d of Gettysburg College, on which he d since 1937. He was elected to the d of Publication in 1940, and became dent in 1946. He retired from the board 952 after serving the two-term limit. vas a delegate of the Pennsylvania Min- um to seven ULCA conventions.

was past president of the Pennsyl- German Folklore Society, and former defense co-ordinator for Bucks County. eceived honorary Doctor of Laws de- from Muhlenberg and Gettysburg ges.

dge Keller was a bachelor. He is sur- by a brother, Norman L. Keller of estown.

neral service was conducted Aug. 3 at estown by the Rev. Wilson H. Hartzell. l was in Doylestown Cemetery.

R. BELDING B. SLIFER, 91, a er president of the ULC Board of ons and an active Lutheran layman, July 28 at Abington, Pa., Memorial ital.

retired textile executive, Mr. Slifer was dent of the Board of Pensions for 12 (1932 to 1944). He served also as or of the Laymen's Movement for Stewardship and as president of the Investments Commission of the ULC, was a director of Gettysburg Seminary, and a member of the board and a vice president of Artman Home for the Aged in Ambler, Pa.

Mr. Slifer was a member of Zion Church, Whitemarsh, Pa., where he taught a men's Bible class for more than 50 years and was president of the church council until 1953.

He is survived by two daughters, Mrs. R. Edgar Benson, Jr., and Mrs. Howard E. Smith, and one son, George.

Funeral services were conducted July 31 at Zion Church, Whitemarsh, by Dr. George H. Berkheimer, executive secretary of the ULC Board of Pensions; the Rev. M. Luther Hocker, and the Rev. William E. Nye, pastor of Christ Church. Burial was in the church cemetery.

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IN CONCLUSION

EVERY YEAR at least one United Lutheran congregation in Philadelphia disbands. Usually this happens when a beloved pastor retires after holding together a dwindling flock in a neighborhood from which most of the members have moved. In 19 years there have been 15 ULC churches closed in this one city.

The situation is much the same in New York, Chicago, and other large cities. Many new congregations are being formed in the suburbs, since that's where the church members have moved. Their old homes in the downtown areas are now lived in by Negroes, Puerto Ricans, and other recent arrivals—who usually double up, or triple up, with two or three families where one lived before.

Many of these families moving into the downtown areas came from country districts, and have not lived in cities before. They don't have the social experience they need in meeting the new situation. Their children, turned loose in the "asphalt jungle," do the best they can to make their lives meaningful by joining street gangs.

THIS IS the situation from which our church has been steadily retreating, and this has been necessary because our people are moving out toward greener pastures. A very few congregations in big cities have made a vigorous effort to minister to their changing neighborhood. In Philadelphia, for instance, when Bethlehem Church closed, a Lutheran Negro congregation moved in, and a parish hall is being opened as a community center.

Similar strategy was followed in Philadelphia a year ago in converting a closed church into a community building associated with Nativity Church. A also in Philadelphia a white and a Neg Lutheran church were merged, and far the result has been good.

A little has been done by our chur here and there in meeting one of t most difficult social problems of 20 century America. Also there is mu being said and written about the pro lem.

When plans for new synods we being made in the Joint Commission Lutheran Unity there was discussion one stage about forming "city synods" in New York, Philadelphia, Chicag That struck me as excellent, because these three centers the whole synodic administration would have to conce trate on the city-suburb problem. Wh Chicago and Philadelphia were taken the list, there was no reason why Ne York shouldn't come off also, as Pre dent Alfred Beck of the New Yo Synod strongly argued.

IT'S GOOD business for churches move out of the "dying" neighborhoo and into prospering suburbs. But i not good missionary policy. The chur that provides reliable, steady ministry the new arrivals in the old sections our cities is our Lord's truest serva From my own observation it strikes r that the Seventh-day Adventists are do this sort of thing better than we L therans.

Some of us can keep on living in t old sections of the cities, and get a quainted with our new neighbors. W don't have to preach sermons to the but merely live among them as Christi friends. And we'll have to do much mo as a church than merely publish goo sounding reports about what we a thinking about doing.

—ELSON RUFF

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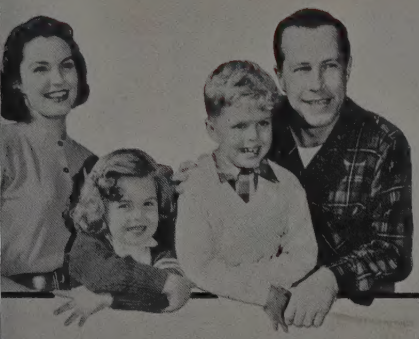

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